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HOPPIN
SERMON ON THE RE-OPEN-
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CAMBRIDGE, MASS.

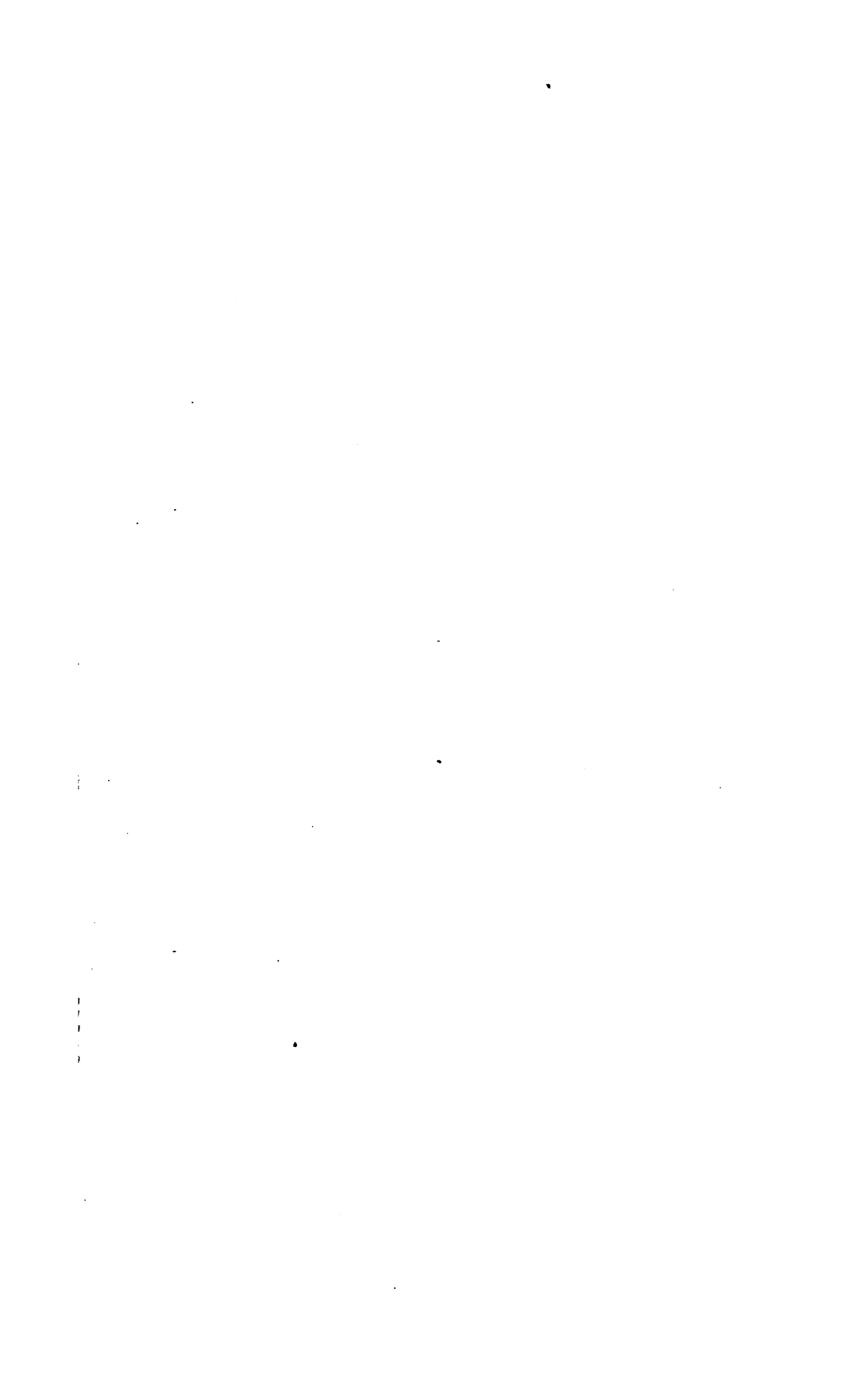
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A
S E R M O N
ON
THE RE-OPENING
OF
CHRIST CHURCH, CAMBRIDGE, MASS.,
PREACHED
ON THE TWENTY-FOURTH SUNDAY AFTER TRINITY,
NOVEMBER 22, 1857;
WITH A
HISTORICAL NOTICE OF THE CHURCH.

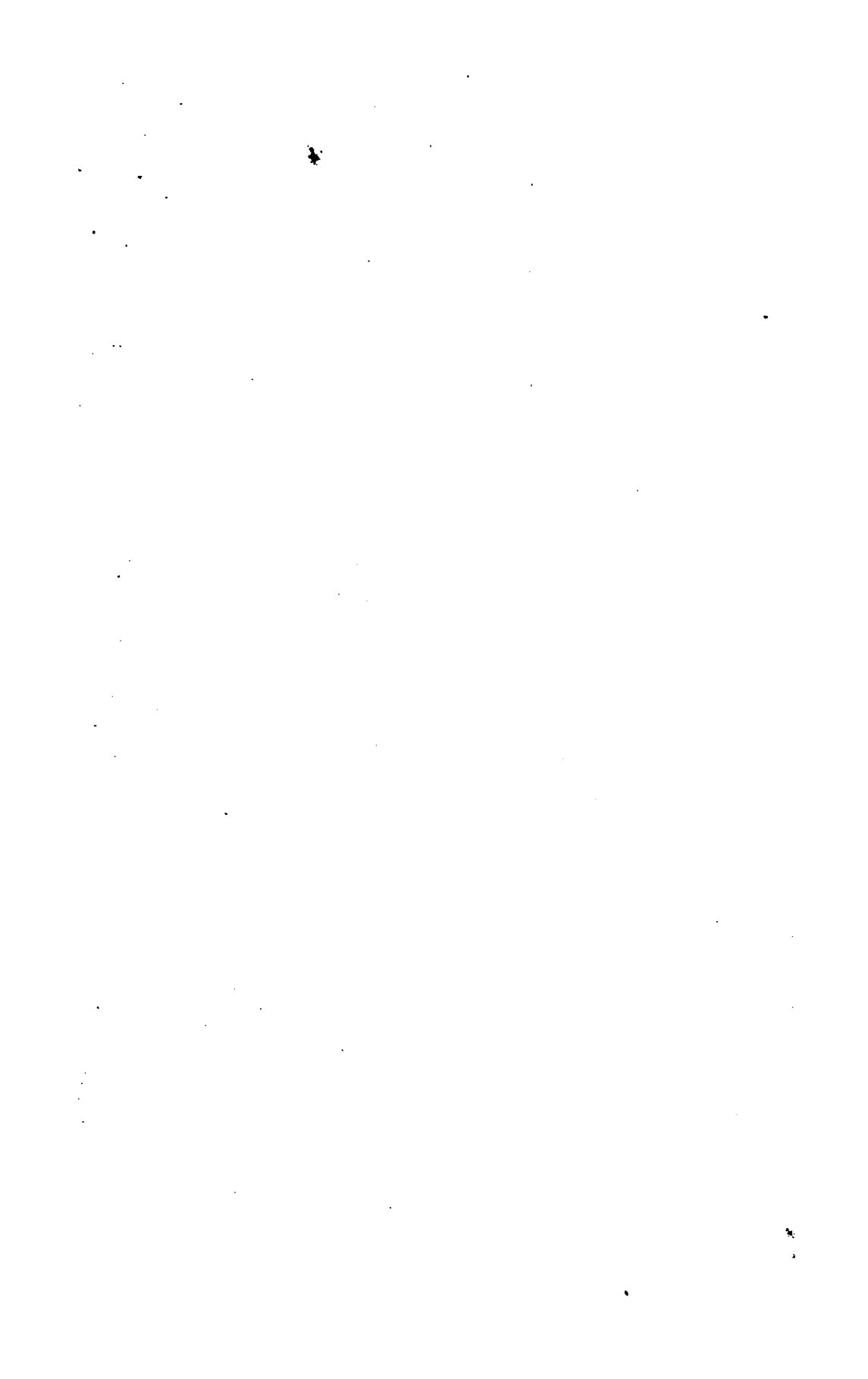
BY
THE REV. NICHOLAS HOPPIN, RECTOR.

PUBLISHED BY REQUEST OF THE PARISH.

BOSTON:
PUBLISHED BY IDE AND DUTTON.

MDCCC LVIII.







J. H. Buffords Lith.

CHRIST CHURCH,

Cambridge, Mass., 1858.

A
S E R M O N
ON

BOSTON:
PUBLISHED BY IDE AND DUTTON.

M DCCC LVIII.



WINDMILL

WINDMILL

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U.S. 13207.24.155

1858

1858

Entered according to Act of Congress, in the year 1858, by

NICHOLAS HOPPIN,

In the Clerk's Office of the District Court of the District of Massachusetts.

CAMBRIDGE : THURSTON AND TORRY, PRINTERS.

THIS sermon, delivered upon the Sunday following the writer's return from England, having been requested for publication, it was thought advisable to join with it a further sketch of the history of the Church. A careful examination made in London of the records and correspondence of the Society for the Propagation of the Gospel in Foreign Parts brought to light some important facts; and, other information having been compiled from various sources, the whole is here presented to the friends of Christ Church.

CHRIST CHURCH RECTORY. *Easter, 1858.*

U.S. 13207.04.153

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NICHOLAS HOPPIN,
In the Clerk's Office of the District Court of the Dist

CAMBRIDGE : THURSTON AND



S E R M O N .

**"LORD, I HAVE LOVED THE HABITATION OF THY HOUSE, AND THE PLACE
WHERE THINE HONOR DWELLETH." Psalm xvi. 8.**

EXILED from kindred and country, from the society of God's people and the privileges of His holy worship, dwelling amongst the idolatrous Philistines, in the years of his youthful purity and integrity of heart, the sweet Psalmist of Israel had a deeper sense of the importance of God's ritual service and the sacredness of that chosen spot where the offerings of men were presented to the Majesty of Heaven. For the more solemn addresses to the Almighty could not then be acceptably made in every place; there was but one tabernacle, and that in Sion, where He deigned to have his special habitation amongst the sons of men; and therefore, although the Psalmist might and did privately pour out his soul in prayer, as we see by this and many other Psalms composed under like circumstances, yet he longed to meet God in His appointed sanctuary, to enjoy a nearer intercourse with Him, and to realize the more special tokens of His benignity, power, wisdom, and holiness. "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth."

“Blessed is the man whom Thou choosest and receivest unto Thee; he shall dwell in Thy courts and shall be satisfied with the pleasures of Thy house, even of Thy holy temple.”

“But will God” — asks the son of the Psalmist, in the midst of that sublime prayer of consecration, in which he sets apart a magnificent structure to the service of the Almighty, “will God” — he stops short to inquire, as if smitten with a disturbing doubt — “indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain Thee; how much less this house which I have built.” The same question no doubt has suggested itself to many with regard to the sanctuaries of Christian worship, which we are now free to establish wherever we choose, which are always accessible to us, which consecrate our clustered habitations with the solemnity of religion, and crown our cities and villages with the best ornament and grace. Will God indeed deign to dwell on the earth? Have we reason to believe that he adopts these places as his special habitation, where we may draw near to Him and He to us in the closest intercourse? The answer, my brethren, is, undoubtedly He does. Though present everywhere alike by His nature and power, His observation and government of His creatures, He does not everywhere give the same manifestation of His presence. Thus He is in reality no more in heaven than upon earth, yet He there more fully unveils His glories and imparts a greater measure of felicity to His saints. So here on earth He attaches special honor to the shrines which we dedicate to Him, gives greater tokens of His regard and more favorable answers to our prayers in holy places. Our churches are in truth representations on

earth, far inferior indeed in excellence, yet just representations as to the real nature of the thing, of the glorious sanctuary above; as Moses was directed to make all things pertaining to the earthly tabernacle according to the pattern showed him in the Mount; and the divine St. John, in the vision of glory, saw a golden altar before the throne of God, upon which was offered much incense with the prayers of all saints.

When the Psalmist says, "I have loved the habitation of Thy house," the words are not to be understood simply with respect to his own abiding there, but rather with respect to the Almighty Lord who had chosen it as His dwelling, and the consequent manifestations of His favor which devout worshippers might hope to receive. And this is confirmed by the parallel clause which forms the conclusion of the verse, "and the place where Thine honor dwelleth." Yes, brethren, God's honor is intimately associated with the temples where He is worshipped; not only our honoring of Him by our attendance, by our adorations, by our reverent listening to His word, His admonitions, His exhortations, His encouragements, and our devout celebration of His holy sacraments, but His honoring of us by lending a favorable ear to our services, by drawing near for a closer communication with our spirits and the bestowal of choicer blessings of His heavenly grace.

I am sure that all who have been accustomed to kneel devoutly in this place, to offer their homage to the God who made them, the Saviour who redeemed them, and the Holy Spirit who sanctifies them, have felt that it is indeed good for them to be here, that the sweetest hours are those which we spend in the sanctuary; and have found that the warmest and ten-

derest feelings become linked to the spot which is hallowed by so many improving and holy influences. Our constantly recurring celebrations of the Sunday festival, our enjoyment of these blessed days of the Son of man, our thanksgivings to Almighty God for the bounties of His Providence, our annual rejoicings for the Nativity, the observance of the high feast of Easter, the Ascension, the Pentecost, the memorial days of Apostles and Martyrs, the solemnities of our Saviour's Passion, and the humiliations of Lent and Advent, with the ministrations of Baptism, Eucharist, and other holy rites, conspire to render sacred and venerable even the material structure in which these holy services are performed.

No wonder that many of us were unwilling to have such associations disturbed, or the grave beauty and decent elegance of our place of worship impaired by any alteration. I had my own reluctances upon this point, and many a time, when kneeling in the stately cathedrals and minsters of our mother country, where so much magnificence and beauty is hallowed by the associations of antiquity, or joining in the services of her more ordinary churches and chapels, while sweet-toned voices were chanting the praises of the Redeemer, and all that the eye could desire was supplied for the outward attractiveness of worship, where well-decked altars, and white-robed choirs and priests, and storied monuments, and deep stained windows, enhanced the effect of the simple, grave, and reasonable service of the Church, the fear would arise that I might come back to feel no longer at home in the place of my ministrations, and be unable in our altered sanctuary to recover the cherished recollections of the past. But, it

is indeed a gratification to find so great an increase of convenience with so little change in the appearance of our Church, while there is such a decided improvement as to ecclesiastical propriety and general impressiveness of effect. It is too a matter of congratulation that nearly a century after its erection, this place of worship should have remained so well-preserved that we have been able to realize though late, what was certainly an original expectation of the founders of the parish. This will appear with other matters of interest from a brief survey of its earlier history.

About a hundred years ago there returned to his native country a youthful servant of Christ in Holy Orders, who had received his education at Cambridge in England, and who was then a Fellow of Jesus College, in that University. This was the Reverend East Apthorp, the first minister of this parish, and afterwards Rector of the Church of St. Mary-le-Bow, and Prebendary of St. Paul's, London. There were a number of families then residing in this and the adjacent towns attached to the doctrines and worship of the Church of England, and the opportunity seemed favorable for the establishment of a Church of that communion. Application was accordingly made to the Venerable Society for the Propagation of the Gospel in Foreign Parts for their assistance in the undertaking; which was generously met by the appropriation of what was then a liberal salary for the support of a missionary; which aid was continued (in addition to various other benefactions to our Church and to the University in this place¹) for sixteen years.

¹ On the destruction of the Library of the University in January 1764 by fire, the Society contributed a donation of books towards the restoration of it.

I had the great satisfaction when lately in London to find in the archives of the Society, among the remnants of a destructive fire, the whole of the original correspondence (with the exception of a few letters preserved in our own records) relating to the foundation of our Church and its subsequent affairs, while its connection with the Society continued. The following is their account of the commencement of the undertaking: — “Several worthy gentlemen of the town of Cambridge, in the Province of Massachusetts Bay, members of the Church of England, having petitioned the Society to grant them a missionary, who may officiate not only to them and the adjacent towns, but also to such students of Harvard University who are of the Church of England, and are at present obliged at great inconvenience to go to Boston, for an opportunity of public worship according to the liturgy of the Church,” (it will be remembered that the communication with Boston was then only by ferry, or eight miles by land,) “and setting forth in their petition, that the Rev. Mr. Apthorp, Fellow of Jesus College in

Mr. Apthorp then the Missionary wrote, March 12th, 1764, recommending the donation. “I think it an occasion of exerting that public and Christian spirit which has ever animated the Society, to contribute their assistance as they have formerly, by a present of books towards repairing this great loss to religion and learning, in a colony wholly unprovided of public libraries. I have only to add, that the library and other advantages of the College are distinguishing benefits to this mission, and that I am under personal obligations to the Town and College for their favor to me in that and other instances.” In a letter of thanks to the Society, President Holyoke says: — “The books you have sent are just such as we wished to have, and will always be an evidence of the learning and judgment of the gentlemen who chose them.” — *Original MS. Papers, S. P. G. Vol. XVIII.*

Whatever the mistakes of the English government, the thousands of benefactions from societies and individuals, scattered throughout this country for a period of one hundred and fifty years, ought not to be forgotten, as evidences of the good will of the people of Great Britain towards their brethren in the Colonies.

the University of Cambridge, England, is every way qualified for the advancement of religion among them, in Holy Orders, and on a visit to his friends in Boston, the Society, out of a peculiar regard to the merit and approved abilities of Mr. Apthorp, which will enable him very much to promote religion and learning in that his native colony, hath appointed him their missionary to the Church of Cambridge, in the Colony of Massachusetts Bay; and the gentlemen of that Church, by a letter dated November 20th 1759, return their hearty thanks to the Society for this appointment, and promise that they will neglect nothing in their power to render themselves worthy of its patronage. And Mr. Apthorp, who accepts of, and returns the Society his thanks for their appointment of him to this mission, promises his best endeavors to make himself as useful as may be in the important charge he hath undertaken, and expresses his satisfaction that the Dissenters from the Church of England permit the design to go on without molestation, and have evidenced a very moderate spirit on the occasion."

It should be mentioned to the honor of Mr. Apthorp, that he refused to receive the salary voted him by the Society for the space of two years and a half, during which time the church was in progress, and while he was consequently unable to officiate in Cambridge; and as it was standing to his credit in the Society's accounts,¹ he requested it might be appropriated towards the expenses incurred in building the church; which request they readily complied with, and voted him their special thanks for his highly honorable behavior on that occasion.

In a letter dated August 30th, 1760, amongst other

¹ About \$600.

matters relating to the Church, Mr. Apthorp informs the Society that "particular care has been taken to make the structure useful and durable as well as decently elegant, and in case of future accessions to the congregation it may easily be enlarged." It appears from our own records, that Mr. Apthorp was one of the building committee, and there can be little doubt, I think, that he expresses in this the expectation of the whole committee, as he was their organ of communication with the Society, and that they had this possible need of an enlargement in view in the dimensions which they selected for the church, and proposed to the masterly architect whom they employed. He also says: "I have great satisfaction in being able to acquaint the Society, that it already promises to be one of the best supported and most flourishing Churches under their protection in America."

In 1764 he asked and obtained permission from the Society to visit England for the settlement of some private affairs, and never returned to this country. His removal was a great loss to the parish; but after being variously supplied for two or three years, they obtained in 1767 the appointment of the Rev. Winwood Serjeant, as their missionary, who continued eight years in the quiet and unaffected discharge of his duties. Though without the great learning and brilliant abilities and reputation of Dr. Apthorp, the church seems to have reasonably flourished under his ministry. In one of his letters he says: "There is all the decency and regularity of compliance with the ordinances of the Church that the custom of the times will admit of. I would fain flatter myself that the Church of Cambridge may, in a few years more, become as respectable for numbers as it is now for peace and quietness, and propriety of conduct and behavior both in civil and religious life."

But how fallacious, my brethren, are human expectations! How imperfectly do we reckon the contingencies upon which future prosperity depends! The brightest prospects may be suddenly overcast, and we have had many an impressive lesson in our own experience not to depend too confidently upon the enjoyment of any earthly advantages, or the fulfilment of our most cherished plans and hopes. At the very time when all was going on in appearance so smoothly and promisingly, a storm was about to burst upon the country, which was to overturn the very foundations of social order, and, though fraught with future blessings and many reviving and healthful influences, was yet to arrest for a time the general prosperity of the land. The troubled years preceding the war of the American Revolution, the period of the war itself, and many long years that followed, were apparently most disastrous to our Church. When the contest between this country and its rulers in Great Britain began, many of our clergy and laity were the adherents of the latter, conscientiously, and from that honorable feeling of loyalty to their mother land, which even oppression and unjust dealing could not speedily eradicate. Of this number was the missionary Serjeant, though he does not seem to have taken any active part in the contest, beyond that of continuing the use of the customary prayers for the Sovereign and his government. There is something quite touching in his letters to the Society about this time, and in the frequent expression of his apprehensions that the hopes of our Church were gone forever! "Pray Heaven!" he says in one, "to put an end to this dire contest soon by a happy accommodation." In another: "This unhappy province is involved

in all the horrors of civil war. Open hostilities commenced on the 19th of April. Boston besieged with an army of thirty thousand provincials. The King's troops do not amount to ten thousand. Above a thousand killed and wounded in some late skirmishes. All communication with the country entirely cut off. No fresh provisions suffered to be carried into Boston these four months. The King's troops and the inhabitants rendered sickly from continual hardships. Ten thousand provincials stationed at Cambridge and quartered upon the inhabitants. The church converted into a guard-house. Families, however inoffensive, suspected to retain any loyal principles, treated with the utmost insolence and rigor. I was obliged to retreat with my family fifty miles into the country. — I have lost not less than £300 in household furniture and books destroyed and pillaged. Without some happy interposition of Divine Providence in a speedy accommodation, the Episcopal clergy and churches must certainly fall."

This was the dismal side of the picture, and the prospect was for a long time certainly gloomy and disheartening. But yet again, how short-sighted are human calculations, and how often are the greatest apparent calamities converted into blessings! Though our Church was perhaps the one most averse at first to the separation from the mother country, yet of all the religious bodies in the land, strange as it may seem, it was the one most immediately and most extensively benefitted by the separation. God in his merciful Providence was preparing the way for its prosperous establishment on a permanent foundation. Before the revolution it existed in a very imperfect and precarious condition, without the Episcopal order, authority and discipline amongst us, its growth

regarded with an unfriendly eye, our communicants unconfirmed, our churches unconsecrated, our ministry but poorly replenished, and our candidates obliged to undertake a voyage of three thousand miles in order to be properly examined, ordained and commissioned to preach the Gospel. Though the Episcopal churches in this country were nominally under the supervision of the Bishop of London as Diocesan of the Colonies, yet at such a distance the discipline was necessarily lax and feeble, and it was little that he could do for the management of so vast a charge. Not a few unworthy ministers whose misconduct could be no longer tolerated at home, found their way to the colonies, to disgrace and injure the Church here as well ; and good Bishop Sherlock complained of the weight of the responsibility, the unreasonableness of the arrangement, and the uselessness of the attempt to regulate matters at such a distance from his pastoral care.¹ But no sooner was the Independence acknowledged and peace finally established, than the way was opened for the settlement of our Church on its proper basis. The Church of England imparted the full measure of her divine gifts, and received us into fellowship as a sympathizing branch of the Church of Christ ; the things that remained were strengthened, the waste places of our Church were gradually restored, and a career of prosperity and usefulness was opened to her children.

¹ "How the Bishop of London comes to be charged with this care, I will not now inquire ; but sure I am that the care is improperly lodged ; for a bishop to live at one end of the world and his church at the other, must make the office very uncomfortable to the bishop, and in a great measure useless to the people." — *Letter of Bp. Sherlock to Dr. Doddridge*, 1751. *Hawkins' Missions of the Church of England*, p. 391.

Our particular parish however long felt the blow which it had received. For fifteen years the church lay desolate and neglected ; no voice of prayer or praise was heard within these walls, save when the illustrious Commander-in-chief of the American forces, whose headquarters were then in Cambridge, at the request of his lady, who had followed him from Virginia to the scene of hostilities, seconded probably by other devout ladies of his household, who felt no doubt deeply at such a time the need of the Divine blessing, caused the church, as we have reason to believe, to be vacated by the soldiery, and the service to be read on Sundays by an officer of his army. I have a copy of the prayer which was then substituted in place of the one usually offered for the King and Royal Family, for which General Washington and others present expressed their thanks to the composer ; and who shall presume to say, my brethren, that that homage to the Supreme Arbiter of human destiny on the part of the head of the provincial forces, and the offering of that prayer for the divine blessing upon their arms at the beginning of the contest, might not have had its influence on the result ? We know that the battle is not always to the strong, and that the Almighty is the only giver of victory. And as they prayed for his blessing beforehand, let us not fail to give him thanks after the bestowal of his mercies, and under the enjoyment of our civil and religious privileges.

In 1790 the church was repaired and re-opened for divine service, and with a varied experience of hopes and discouragements on the part of the parish, and with repeated repairs and alterations at different times, has continued until now to serve the purposes of religion,

and we trust, has not been without fruit to the glory of God. Surely, my brethren, we have great reason in many points of view, to rejoice in the present addition to the accommodations for worshippers. Architectural symmetry may be desirable, and I should be the last to underrate the importance of the external attractiveness of holy places; but, after all, convenience and necessity must take precedence of embellishment. My thanks are most heartily due to the parishioners for the greater space and freedom to worship God which we now enjoy, as well as for the good judgment and taste with which the alterations have been conducted; and particularly to those whose personal exertions and services have brought them to a successful completion. May they have the best reward, that of seeing religion prosperous amongst us, and the congregation increasing in devotion and earnestness of piety as well as in numbers. May we all be united with one heart and mind, striving together for the faith of the Gospel, the doing of our blessed Master's will, and the advancement of His kingdom; and with regard to this, His sanctuary, may the text be always the sincere expression of our feeling: "Lord, we have loved the habitation of Thy house, and the place where Thine honor dwelleth."

I have worshipped in many a beautiful church, and in many a majestic fane, since I last met you in this place; and for that and all the other enjoyments of a delightful tour my warmest thanks are due to you and to the merciful Providence, which has guided me in all my wanderings, and brought me at length safely back to those whom I love. I shall always gratefully remember many sweet and holy seasons in the sanctuaries of our Mother Church. It was indeed a priv-

ilege to worship at those altars, from which were transplanted long since to this western land the blessings of the common salvation. I shall never forget what I have seen of the order and beauty of her ministrations, and the laborious devotedness of her clergy. God bless them and their work! But here, my brethren, it is a still greater privilege to join in your prayers and praises, and here are associations to stir the deepest and holiest feelings of the heart. Your everlasting salvation ought to be and is, I trust, my chief desire, your advancement in the knowledge of Christ, your being incorporated with Him by faith, your growing up into Him in love, the great object of my endeavors. The longer I have lived, and the more I have seen at home and abroad of human life, the more I have felt the importance of the saving truths of the Gospel, of preaching Christ crucified as the source of spiritual strength, and the only hope of the world.

Pray for us, brethren, that the word of His truth may be glorified, and that though ministered in weakness, it may be attended with the power of God unto salvation. The Lord bless you and keep you, the Lord prosper you in all things pertaining unto life and godliness; in the things of this life and of that which is to come; and may He bring us all to the everlasting rest of our heavenly country and the comforts of our Father's house, through Him who is the way, the truth, and the life, our blessed Lord and Saviour Jesus Christ.

HISTORICAL NOTICE
OF
CHRIST CHURCH.





J.H. Burleigh del.

CHRIST CHURCH CAMBRIDGE, MASS. 1792.

MEMORANDUM

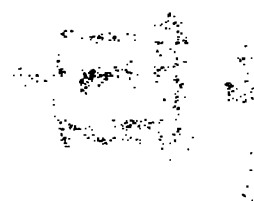
FOR THE RECORD

The original copy of the Report of the Committee on the proposed building of the Society was signed by the following members of the Massachusetts Republican Party: Messrs. Robert Tappan Morris, Secretary of the Party, Boston, September 22, 1891; and Messrs. Joseph W. Loring, Treasurer, and John W. Loring, Secretary, both of the building Committee, Boston, September 22, 1891. The Report was read at the meeting of the Committee on the proposed building of the Society, and it was voted that the same be printed and distributed to the members present.

*I. That the entire amount of the proposed building be paid for by the Society, and that the thickness of the walls be not less than six inches, and the height of the walls be not less than six feet in height.

*II. That the architect be paid a fee of not more than one per cent of the cost of the building, and that the architect be provided he does not exceed the cost of the building.

*III. That the expense of executing the plan of the building is not to exceed £500, and that the



HISTORICAL NOTICE OF CHRIST CHURCH.

I.

THE CHURCH EDIFICE AND DEDICATION.

THE original subscription for building the church is dated at Boston, April 25th 1759. The petition to the Society was signed by Henry Vassal, Joseph Lee, John Vassal, Ralph Inman, Thomas Oliver, David Phips, Robert Temple, James Apthorp. At a meeting held at Boston, September 29th 1759, the six first named gentlemen with the Rev. East Apthorp, were chosen as the building Committee; Ralph Inman Esq. was appointed Treasurer, and it was voted by the Committee and subscribers present:

“I. That the extreme dimensions of the church, including the thickness of the walls, but exclusive of the chancel and tower, be sixty feet in length and forty-five feet in breadth.

“II. That the architect be at liberty to make any alterations in the above dimensions of sixty feet by forty-five, provided he does not enlarge the area of the church.

“III. That the expense of executing the whole building is not to exceed £500 sterling.

“IV. That the building be of wood, and covered on the outside with rough cast; that there be only one tier of windows and no galleries except an organ loft.

“V. That a letter be wrote to Mr. Harrison of Newport requesting a plan and elevation of the outside and inside, and of the pulpit and vestry of the church; and that if Mr. Harrison approves of it, there be no steeple, only a tower with a belfry; and that he be informed of the dimensions of a picture designed for the chancel (now at Mr. Merritt's, at Providence) when the Committee are informed of its size.

“VI. That Mr. Phips and Mr. Inman wait on Mr. Bordman of Cambridge, to know whether he will give a piece of land, and what quantity, for the church to be built upon.”

Mr. Bordman's land took in both sides of the Appian Way, fronting on the Common, and some arrangements were made for building the church there; but an adjoining piece of land one hundred feet square was finally bought of Mr. James Reed, for £16. 2s. 1½d. lawful money. It formed a part of the grounds belonging to his house on what is now Brattle Street and School Court. This, with the same quantity bought of the Proprietors of the Common and undivided lands of the Town of Cambridge and taken in from the Common, formed the church lot. The price paid to the Proprietors was £13. 6s. 8d. lawful money, the church also paying for the removal of the Pound. The line of the Common, which was originally curved, was thus straightened, the Burying Ground being also extended up to the church line. In 1839 the parish sold a strip of the land on the northwesterly side running the whole length of the lot, with the reservation that no building should ever be erected on any part of it.

The dimensions of the building proposed by the Committee were adopted by the architect without change. The whole cost of the church, not including the land, was about £1300 sterling. The rough cast seems never to have been added.

In their letter of thanks to the Society for establishing the mission at Cambridge, dated November 24th, 1759, the Committee say: "We have applied to a masterly architect for a plan, and purpose to build a handsome church of wood." The architect alluded to was Mr. Peter Harrison, then residing at Newport, Rhode Island, whose designs of public buildings have been much admired for correct taste. He was the architect of the Redwood Library, Newport, and of the King's Chapel, Boston. In a letter addressed to him in 1749, requesting a plan for the latter, the Rev. Dr. Caner, Rector, says: "As the chief beauty and strength of a building depends upon the due proportion of the several members to each other, the gentlemen of the Committee are encouraged to make this application to you, whom they have heard mentioned with advantage for particular judgment and taste in things of this kind, and for the knowledge you have acquired by travelling and observation. We chiefly aim at symmetry and proportion, which we entirely submit to your judgment."

Christ Church, built from his designs, seems to have been always regarded as an edifice of superior elegance. In his Sermon at the opening of the church, Mr. Apthorp says of it: "By the union of your counsels and expense this temple hath arose to the glory of God and the promoting of Christianity, with a beauty and elegance not unbecoming the majesty of religion. Much has been done already by your munificence towards completing a

structure, the least merit of which is the honor it does to our country by adding to the few specimens we have of excellence in the fine arts, which, under the conduct of a good imagination, have so much influence in polishing and humanizing the mind, and when employed in the service of religion are so expressive of reverence to the Deity, that they may justly be considered (as they were by the sages of antiquity) in a moral view, and made subservient to the noblest purposes of policy, ethics and devotion." To this passage is appended the following note: "*In urbe templum ædificas? Pulcherrimum id sit omnium in urbe palatiorum. In villâ? æquet, immo vincat, reliquas in villâ ædes.*"

Other notices occur of the architectural merit of the church. The *Massachusetts Magazine* for July 1792, which gives an engraved view of the building, speaks of it as "commodious and elegant." The Rev. Dr. Holmes, in his history of Cambridge, says: "It is considered by connoisseurs in architecture as one of the best constructed churches in New England. Its model is said to have been taken from Italy." The circular for obtaining subscriptions towards its repairs in 1824 calls it "a model of architectural symmetry and beauty," and articles in the *North American Review* twenty years later refer to it in terms of high praise. Something of this commendation should perhaps be taken relatively, or in comparison with the few specimens we have of excellence in the fine arts, for a long time sparingly introduced among us. But though outshone by many later and costlier churches, the architectural style and particularly the proportions of Christ Church were always pleasing, and the eye of the careful observer seldom failed to be struck with its air of chaste and simple elegance. To those who had long

worshipped in it, the building as it stood was sacredly dear, and the late alteration was made at a considerable sacrifice of personal feelings and preferences in view of the increasing needs of the congregation.

The ceremony of opening the Church (for there could not be a regular consecration as there was no Bishop in the colonies) took place on Thursday, October 15th 1761, when an instructive and admirable Sermon was preached by Mr. Apthorp, on the Constitution of a Christian Church, from the text, "They continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers." Acts ii. 42. This Sermon was published by the Building Committee, and to it is prefixed the inscription on the corner stone of the Church, (probably composed by Mr. Apthorp,) and also the dedicatory prayer.

THE PRAYER.

Eternal God, Parent and Sustainer of all things, Infinite in wisdom and power, justice and mercy, most humbly we adore Thy Divine Majesty, approaching Thy throne with our prayers for the Catholic Church, the whole congregation of Christians over all the earth, more especially for the reformed churches of these realms and nations.

We implore Thee, O King of kings, to crown with the blessings of heaven and earth our most Gracious Sovereign Lord, George the Third, by Thy grace King of Great Britain and Ireland and of all the dominions thereunto belonging, defender of the faith, and throughout all his realms supreme in all causes ecclesiastical and civil, endue him with all royal virtues, prosper his arms and counsels, grant him a long and happy reign

over a free and willing people, to Thy glory, the welfare of his subjects, the protection and advancement of true religion. Bless, O Lord, her Royal Highness the Princess Dowager of Wales, and all the royal family, enrich them with Thy heavenly grace, and prosper them with all happiness.

Illuminate with the truth of Thy doctrine the dispensers of Thy most holy word and sacraments, the Archbishops, Bishops, Priests, and Deacons of the Church of England and the Ministers of all other Protestant Churches. Pour down upon them the continual dew of Thy blessing, that they may be holy and exemplary in their lives and faithful stewards of Thy mysteries. Bless the nobility and magistracy, endue them with grace and wisdom, that they may all in their several characters maintain religion and virtue. In more especial duty we pray for His Excellency the Governor of this Province, His Honor the Lieutenant Governor, the Honorable Council and House of Representatives. So bless them in their respective stations, that wisdom and knowledge may be the stability of our times, and the fear of Thee our treasure.

Father of lights, from whom descendeth every good and perfect gift, grace with Thy divine favor and enlighten with Thy Spirit all seminaries of learning and religious education, particularly the Universities of England and the Colleges of this place, on whose President, Tutors, and Students we implore Thy heavenly benediction, that they may equally excel in virtue and useful knowledge.

O most gracious God, hear Thou in heaven Thy dwelling place, and behold with an eye of favor this congregation here assembled. In all humility, conscious

of our own unworthiness, we implore Thy mercy, pardon and acceptance through the merits and puissant mediation of Thy Son, Jesus Christ; to whose most sacred name, and to the promoting of whose glory and kingdom we consecrate this Church, and ourselves the living temples of the Holy Ghost. Bless, we beseech Thee, all those whose pious munificence and public spirit have assisted in this good work, especially the Venerable and religious society for the Propagation of the Gospel. Grant success to their Christian purposes for the advancement of true religion, endue their ministers with fidelity to their trust, a sincere faith, unfeigned charity and sanctity of manners. Make them in their several stations the happy instruments of extending the kingdom of Thy Son, as well by supporting Thy pure worship in these colonies, as by publishing the glad tidings of the Gospel among remote and barbarous nations.

Grant, O God of truth and love, to Thy servants here before Thee, an uncorrupted, firm, and efficacious faith in the merits, mediation, and promises of their Divine Redeemer; aid and enlighten them by Thy Holy Spirit that they may sincerely practise all the duties of the Christian life, and adorn the doctrine of God our Saviour by holiness and piety, and by their ardent charity towards all mankind, especially towards all Christians of every denomination, preserving indissoluble the bond of peace and endeavoring in meekness to restore the unity of the spirit.

Finally, O God, we praise Thy holy name for all Thy servants departed this life in Thy faith and fear, beseeching Thee that we may so follow their good example, that, our probation ended, we may be partakers with them of a glorious resurrection, and of that ever-

lasting inheritance purchased for the faithful by the most precious blood of our Lord Jesus Christ, the Saviour and Redeemer of the world; in whose prevailing intercession we trust for the acceptance, and with whose sacred words we supply all the defects of our imperfect petitions.

Our Father, &c.

THE INSCRIPTION ON THE CORNER STONE.

DEO. AETERNO.
 PATRI FILIO. SPIRITUI S.
 HANC. AEDEM
 SUB. AVSPICIIS. ILLUSTRIS. SOCIETATIS.
 PROMOVENDO. EVANGELIO.
 IN. PARTIBUS. TRANSMARINIS.
 INSTITUTAE.
 CONSECRABANT. CANTABRIGIENSES.
 ECCLESIAE. ANGLICANAE. FILII.
 IN.
 CHRISTIANAE. FIDEL. ET. CHARITATIS.
 INCREMENTVM.
 A. D. MDCCLX.
 PROVINCIAM. PROCURANTE.
 V. CL.
 FRANCISCO. BERNARDO.

II.

THE REV. DR. APTHORP.

THE Rev. East Apthorp D. D. was the fourth son of Charles Apthorp Esq. merchant, and was born at Boston, Massachusetts, 1733. From the Boston Latin School he was sent to England to finish his education, and was entered as a student in Jesus College, Cambridge, where he took the degree of B. A. in 1755, and that of M. A. in 1758; having obtained several prizes for eminence in classical learning, and being also chosen Fellow of his College. His father died at Boston, Nov. 11th 1758, and late in that year or early in 1759 he returned to this country. He was then in the twenty-sixth year of his age, of an ardent temperament and earnest piety, and full of youthful enthusiasm for religion and learning. His appointment as Missionary dates from Lady Day March 25th 1759, though in reality not made till June of the same year. He was settled at Cambridge and entered upon his public duties in October 1761, having been previously married to Elizabeth, daughter of Judge Hutchinson. The Ven. Andrew Burnaby¹ (*Travels through the Middle Settlements of North America*, 1760, p. 141) says: "A church has been lately erected at Cambridge within sight of

¹ Archdeacon of Leicester, England.

the College. The building is elegant and the minister of it, the Rev. Mr. Apthorp, is a very amiable young man of shining parts, great learning, and pure and engaging manners."

The Missions of the Society in this country, though demanded of the Church of England by so many considerations of duty to her children, had been, on political as well as theological grounds, for some time regarded with alarm, particularly by the colonists in New England. In addition to the three churches in Boston, the King's Chapel, Christ Church and Trinity, there were then in Massachusetts the following churches of the English communion: St. Michael's, Marblehead; St. Peter's, Salem; St. Paul's, Newburyport; St. Thomas, Taunton; St. Paul's, Hopkinton; Christ Church, Braintree, now Quincy; and St. Andrew's, Scituate. The founding of the Church at Cambridge, in the immediate neighborhood of the College, and the appointment of so able and accomplished a Missionary, seems to have given rise to renewed distrust with regard to the ulterior objects of the Society. Mr. Apthorp felt called upon to defend its proceedings, and published in 1763, "Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel." This led to a sharp reply from the Rev. Jonathan Mayhew D. D., pastor of the West Church in Boston, which was followed by an anonymous answer from a member of the Society, supposed to have been the Rev. Dr. Samuel Johnson, Missionary at Stratford, Ct. Other pamphlets appeared on both sides; one, printed at Providence, R. I., in *verse*, (a vehicle it seems of theological controversy sometimes resorted to in those days,) though the argumentative part was chiefly in the shape

of notes. Dr. Thomas Secker, then Archbishop of Canterbury, published in 1764 without his name a temperate and dignified answer to Dr. Mayhew, to which Dr. Mayhew replied; and his reply was reviewed in 1765 by Mr. Apthorp then in England.

It was thought that the bitterness with which he was assailed in this controversy was the reason of Mr. Apthorp's abandoning his original purpose of returning to America. "I have heard," says Dr. Burnaby, "that this gentleman met with so much opposition and persecution from the Congregationalists, that he was obliged to resign his cure, to quit the colony, and has since lived in England." It was hinted that he had an eye to the Episcopate, in case Bishoprics should be established in the colonies. Upon settling in Cambridge he built a spacious and costly mansion, between the present Linden and Chestnut Streets, (the one now occupied by Dr. S. Plympton and Mrs. E. B. Manning, to which however a third story has since been added,) the unwonted splendor of which caused many remarks. Said the Rev. Dr. Mayhew, in one of his pamphlets: "Since the mission was established in Cambridge, and a very sumptuous dwelling-house (for this country) erected there, that town hath been often talked of by the Episcopalians as well as others as the proposed place of residence for a bishop." In another he amusingly surmised that "a certain superb edifice near Harvard College was even from the foundation designed for, the palace of one of the humble successors of the Apostles."

No doubt Mr. Apthorp's situation in Cambridge was rendered uncomfortable by this controversy, and he the more readily embraced the opportunity of preferment

which now opened to him in England. In 1765 Archbishop Secker gave him the vicarage of Croydon, near London, where he found very congenial and pleasing society, to which he was himself a most valuable addition. This appointment was the more acceptable to him as his sister, the wife of Alderman Trecothick, then resided with her family in the neighboring village of Addington. For twenty-eight years he continued Vicar of Croydon, performing the duties of a Parish Priest with exemplary diligence, and to the great satisfaction of the inhabitants, by whom he was very justly revered, and who showed their regard for him when he had lost his sight, by a noble present of nearly two thousand pounds sterling. Here he also found time for his favorite classical and historical studies, and in 1770 issued proposals for a publication of the ancient Latin historians; which design however was abandoned for the lack of sufficient encouragement. How comprehensive a plan he had conceived may be judged by the title of the proposals: "*Conspectus novæ editionis Historicorum veterum Latinorum qui extant omnium, ita disponendæ ut pro ordine temporum et rerum serie integrum corpus componat Historiæ Sacræ et Orientalis, Fabulosæ et Heroicæ, Græcæ et Romanæ, ab orbe condito ad excidium Imperii Occidentalis et initia Regna Italici; cum singulorum Scriptorum historia literaria et Annotationibus philologicis Anglice conscriptis, adjectis Nummis, Tabulisque chronologicis et geographicis.*"

The historian Gibbon was at that time preparing his labored work, the first part of which appeared in 1776. Early in 1778 Mr. Apthorp entered the lists against him by the publication of "*Letters on the*

Prevalence of Christianity before its Civil Establishment, with Observations on a late History of the Decline of the Roman Empire." Gibbon, in the Vindication of his History in 1779, says: "When Mr. Apthorp's letters appeared, I was surprised to find that I had scarcely any interest or concern in their contents. They are filled with general observations on the study of history, with a large and useful catalogue of historians, and with a variety of reflections moral and religious, all preparatory to the direct and formal consideration of my two last chapters, which Mr. Apthorp seems to reserve for the subject of a second volume. I sincerely respect the learning, the piety, and the candor of this gentleman, and must consider it a mark of his esteem that he has thought proper to begin his approaches at so great a distance from the fortifications which he designed to attack."

But this mode of reply was in fact rendered necessary by the peculiar character of the work which he opposed. Mr. Apthorp saw that the danger from Gibbon's History was not in any direct assault upon the Christian Religion, but in the covert satire and ingeniously managed slurs with which it is filled, and that the only way of counteracting its unhappy influence, was to re-write the whole history of the early relations of Christianity, and to do it with a degree of labor and research equal to that of the elegant historian himself. His masterly performance of the introductory part makes it a matter of regret that Mr. Apthorp's failing sight prevented the completion of his undertaking. The letters however will be found to contain satisfactory replies to some of the worst insinuations of Gibbon, and may be read with profit by the student of history. They are worth a perusal if only to

see how well even a sneer can be refuted. At the outset Mr. Apthorp very justly characterizes the method of his opponent in the following passage, which probably suggested the wit of Gibbon's remark about the distance at which he began his approaches. "Since Religion has been found impregnable in her citadel, her enemies have been content to make desultory attacks on the mere out-works, and have exchanged the open war for the more insidious and destructive way of stratagem. Objections to revelation have been of late proposed obliquely, and where the unsuspecting reader would not think to find them." The titles of the letters will give some idea of their contents. Let. I. A view of the great controversy concerning the truth of the Christian Religion. Origin of Deism. Let. II. The study and uses of history. Let. III. Characteristics of past and present times; the Christian era; the period of the Reformation and the present age, with a refutation of some objections to revealed religion. Let. IV. The establishment of Paganism; characteristics of its different forms; the inherent immorality of the system; its magnificence and strength, and the impossibility of its subversion otherwise than by a Divine Energy.

Soon after the appearance of this work Archbishop Cornwallis conferred on him the degree of D. D., and collated him to the Rectorship of St. Mary-le-Bow, London. In 1790 he was made a Prebendary of St. Paul's Cathedral, and had the offer of the Bishopric of Kildare, which he declined on account of the state of his health. In 1793 Bishop Porteus, who had been his college companion, on the recommendation of Archbishop Moore, gave him the very valuable Prebend of Finsbury, attached to St. Paul's Cathedral; which obliged him to resign his

other livings. He wished to have retained Croydon, and it was the desire of his parishioners, but the archbishop would not consent. The remainder of his days were passed at Cambridge, England, amidst the scenes of his early academical career. Says Dr. Calder, one of his intimate friends: "The instructive conversation of this very learned and worthy man was a great enjoyment to me during the years that I lived in his parish; but soon after my very pleasing acquaintance with the doctor (which commenced in 1789) his sight began to fail him, and not long before he left Croydon it became so imperfect that he seldom went out without Mrs. Apthorp. He told me with regret, 'there was an end of all his studies.' With wonderful facility he preached *extempore* when he could no longer read his sermons; and more to the satisfaction of a numerous audience; the rather as, by not stooping as he was wont to do, he was better heard." After his retirement to Cambridge he was couched for his blindness, and in some degree recovered his sight. He had lost his wife in 1782, and was married in 1787 to Anne, the daughter of John Crich Esq. of Thurlow, in Suffolk, England. By his first wife he had eight children, one son, the Rev. Frederick Apthorp, Prebendary of Lincoln, and seven daughters. By his second wife, one daughter. One of his daughters was married to the Rev. Dr. Cory, master of Emanuel College, Cambridge; another to the Rev. Dr. Butler, master of Shrewsbury School, and a third to the Rev. Mr. Paley, son of the celebrated Archdeacon Paley.

The published writings of Dr. Apthorp, in addition to those which have been mentioned, were, 1st. The Constitution of a Christian Church Illustrated, in a Sermon at the opening of Christ Church in Cambridge, Massachu-

setts, Thursday, October 9th 1761. 2d. The Felicity of the Times, a Sermon preached at Christ Church, Cambridge, on Thursday, August 11th 1763, being a day of Thanksgiving for the General Peace; inscribed to his Excellency William Shirley Esq. Lieutenant General of His Majesty's Army. 3d. The Character and Example of a Christian Woman, a Discourse at Christ Church, Cambridge, on the death of Mrs. Anne Wheelwright, 1764, in two parts. This lady was a younger sister of Mr. Apthorp. 4th. Of Sacred Poetry and Music, a Discourse at Christ Church, Cambridge, at the opening of the organ on Tuesday, 21st August 1764. 5th. The Excellency of the Liturgy of the Church of England, a Sermon at the Church of St. Mary-le-Bow, on St. Mark's Day, 1778, to which is annexed an account of a catechetical lecture revived in that church. 6th. A Sermon preached in Lambeth Chapel, at the Consecration of Dr. Samuel Halifax, Lord Bishop of Gloucester, Oct. 28th 1781. 7th. Two volumes of Discourses on the Prophecies, read at the Chapel at Lincoln's Inn, at the Lecture founded by Bishop Warburton.

In 1777 he published a Fast Day Sermon, on the unhappy differences between England and her American colonies; dedicated to his parishioners at Croydon, for whose use it was written, but it is believed not preached. Though from education and habits firmly attached to the British constitution and government, he ever retained a filial regard to his native country, and rejoiced in its progress and improvement. He received with the greatest cordiality the literary gentlemen of America who visited England, many of whom returned impressed with a high respect for him and a grateful sense of his hospitable attentions.

Dr. Apthorp's writings show him to have been a man of deep thought and great learning, of sound judgment and pure and discriminating taste. His views were noble and animated, and he held up the highest standard of excellence in every department of human culture, always in subservience to religion. He would have the arts and every elegant pursuit imbued with its spirit, as the true secret of their advancement. "The Christian religion," he says, "having perfection for its end, and familiarizing the mind to the purest ideas of the fair and beautiful, tends to perfect the arts in subordination to its ruling principle, divine love. An artist in painting, sculpture, music, poetry, and even in the inferior departments, would excel those of his profession, other things being equal, in proportion as he was directed in his choice and execution by Christian principles. The spirit of irreligion has debased and corrupted all the arts. It is itself a spirit of turpitude and vice, and banishes every delicate scruple, and that true sublime which is inseparable from purity in the artist's breast."

By those who knew him personally Dr. Apthorp is represented as courteous and affable in manner, of warm and quick feelings, of a high spirit and ardent temperament, and of great sincerity and openness of character. His piety was of a cheerful cast; — "God loves not," he said, "a dull and melancholy spirit;" — but at the same time it was fervid and humble, and he dwelt much on the great truth that our only hope of salvation is in the merits and mercies of the Redeemer. After bearing patiently a long sickness of six years, he died at the advanced age of eighty-four, and was buried with great honor in the chapel of Jesus College, Cambridge, where,

by his own direction, the following inscription was cut upon the stone which covers his remains :

EAST APTHORP, S. T. P.,
hujus Collegii nuper Alumnus et Socius,
Ædis Cathedralis S'ti Pauli Prebendarius,
decessit in fide die XVI. Aprilis
MDCCCXVI. ætatis LXXXIV.
expectans misericordiam
Domini nostri Jesu Christi
in vitam æternam.¹

¹ Nichols' *Literary Anecdotes of the 18th Century*. *Gentlemen's Magazine* for 1816. *Bridgman's Memorials of the Dead in Boston*.

III.

THE REV. MR. SERJEANT.

MR. APTHORP left for England in the latter part of the year 1764, and before April of the following year had resigned his mission. The Rev. Mr. Walter was invited to supply his place, but declined. After the removal of Mr. Apthorp, the Rev. Mr. Griffith officiated from December 1764 till May 1765. The Rev. William Agar was employed from the first Sunday in October following until some time in the next year. There is a singular letter from him to the Society, dated May 1st 1766, in which he mixes up an account of the state of the parish with his own private affairs and grievances. "At the instance of his Excellency," he says, "and the people of Cambridge, I consented to officiate, as their church must be closed if I did not undertake it; though I feared, from the weight of my misfortunes, I should not be capable of doing myself and him credit, but would rather hide my head in woods and forests than appear in public." He then mentions the fact of the church being in treaty with Mr. Serjeant, and adds: "There are about forty communicants; all the proprietors of the church are men of fortune. Some of the collegians come to church." He also gives a list of about twenty families belonging to the congregation, seven of whom he designates as "very rich." In the conclusion of the letter he remarks, "the temper which made Mr. Apthorp uneasy will ever disturb this mission."

Mr. Apthorp had written from England to Mr. Lech-

mere, February 24th 1766: "The Archbishop of Canterbury has directed me to desire the gentlemen of your vestry to continue Mr. Agar in the service of the Cambridge mission till the church is supplied with a missionary, should no exception arise on your part to Mr. Agar's character, conduct, or connections." In the summer of 1766 the parish obtained the consent of the Rev. Mr. Serjeant to become their missionary, and requested Mr. Agar to officiate till Mr. Serjeant's arrival, or so long as it was agreeable to him.

The Rev. Winwood Serjeant is supposed to have been a native of Bristol, England, and to have been born about the year 1730. He was ordained Priest by Dr. Pearce, Bishop of Rochester, December 19th 1756, and the same day was licensed by the Bishop of London for South Carolina. Early in 1759 he was made assistant minister of St. Philip's Church, Charleston. Sickness and domestic afflictions caused him to resign this situation towards the close of the same year, and he removed to St. George's Parish, Dorchester, where he remained as missionary till his departure from that province in 1767.

Previous to his coming to America he had married; his wife followed him to this country, but afterwards returned to England and died there. He was again married, October 31st 1765, to Mary, daughter of the Rev. Arthur Brown, of Portsmouth, N. H., and in the following year accepted the invitation to the mission at Cambridge. On September 1st 1767, he wrote to the Society, informing them that he had entered upon his new cure. "I arrived here the beginning of June, which was as soon as I could obtain a convenient passage from South Carolina, or leave my former parish with propriety and decency." The same salary was voted to him that

was given to Mr. Apthorp, £50 per annum, and £18 in lieu of house and glebe; making, with the stipend from the Society, an income of £118 a year. On October 17th 1768 he wrote: "My duty lies within a narrow circle, and affords nothing of importance. I content myself with the hopes of meriting the silent approbation of the Society by a steady, unaffected discharge of what comes under my cure." May 14th 1770: "The Church of Cambridge affords nothing of consequence to communicate, except the happiness of assuring you of its regularity and tranquillity." April 25th 1772: "The congregation increases notwithstanding the late loss of two principal families by death and removal. My communicants make a superior figure to most in the country." March 12th 1774: "There are between fifteen and twenty families, six of them possessed of ample fortunes, the rest in very easy circumstances, who have retired from business. The income of the Church seldom exceeds £70 per annum. The populace are almost daily engaged in riots and tumults. On the 7th inst. they made a second destruction of thirty chests of tea. Political commotions run extremely high in Boston; if not suppressed soon, the whole province is in danger of being thrown into anarchy and confusion."

On the 14th of September 1774 he preached at the King's Chapel, Boston, in presence of General Gage, before a Convention of the Episcopal Clergy, on the text: "If ye know these things, happy are ye if ye do them." St. John xiii. 17.

As Mr. Serjeant's congregation comprised many noted loyalists, and his Church was in the very focus of the excitement at the beginning of the war, it was scarcely to be expected that he would remain long without molesta-

tion. Like many others of the clergy of our Church, he felt bound by the oath of allegiance to the Sovereign, and the vow of conformity to the Liturgy made at his ordination. However little he might meddle with the political controversies of the day, the mere offering prayers for the King and Royal Family would be enough to make him obnoxious to the excited multitude. It is not known precisely at what time he left Cambridge, nor when his house was attacked, nor whether he was actually turned out of it by violence, though such may have been the case. On the 13th of February 1775 he seems to have acted as chaplain of one of His Majesty's ships of war, commanded by Capt. Hartwell.

The Rev. Dr. Caner, writing from Boston to the Society, June 2d 1775, says: "Mr. Serjeant of Cambridge has been obliged with his family to fly for the safety of their lives, nor can I learn where he is concealed. His fine church is turned into barracks by the rebels, and a beautiful organ that was in it broke to pieces." Mr. Serjeant himself says, August 3d 1775: "I was obliged to retreat with my family fifty miles into the country to Kingston, in New Hampshire, where I was in hopes of meeting with a peaceful retirement among rural peasants, but my hopes were soon disappointed. The restless spirit of fanaticism renders unintelligent minds more licentious and ferocious. I found it necessary to remove to Newbury, where I hope to be protected from the insults of the common people." The Rev. Mr. Weeks, writing from Marblehead in 1778, said: "Mr. Serjeant's parish at Cambridge is wholly broken up. The elegant houses of those gentlemen who once belonged to it are now occupied by the rebels, and Mr. Inman, a man of fortune and figure, is now obliged to purchase things from his own

farm at Cambridge. The rebels have taken from him every thing except his wearing apparel, only because he had been one of the King's council in that province."

Mr. Serjeant did not long survive his misfortunes and the dispersion of his congregation. For two or three years he seems to have lived at Newbury, or what is now Newburyport. In 1777 he was attacked with paralysis, and in 1778 returned with his family to England, and resided among his friends at Bristol. He lingered for a while in a very feeble and helpless condition of body, till another stroke terminated his sufferings. He died September 20th 1780 at Bath, England, whither his family had removed. In these last years of his life, in addition to his other misfortunes, he suffered from extreme poverty, and his situation was truly distressing. His son, Marmaduke Brown Serjeant, aged 14 years, died about the same time, and was buried with him in the same grave. Two daughters survived him; Mary, born in Cambridge in 1769, and Elizabeth, born some years afterwards.

A few of his letters which have been preserved, addressed to his sister-in-law at Portsmouth, show him to have been of a sprightly turn, with a touch of humor and pleasantry, but a man of tender feelings and affectionate disposition. He must have lived on terms of great familiarity with his congregation, as he mentions several of them with a playful epithet or description for each. Lieut. Gov. Oliver, distinguished for his amiable and courtly manners and universally beloved in Cambridge, he calls "the pretty little dapper man, Colonel Oliver." A colored servant, named Jess, belonging to the family at Portsmouth, on the breaking up of the estate, had been sold, or was sent to be sold, to the West Indies, and com-

mitted suicide on the passage by jumping overboard. Mr. Serjeant thus expresses his abhorrence of the transaction: "I was much concerned to hear that poor Jess was sent away to the West Indies; what distress of mind must the poor creature have felt to throw himself overboard! What would our tender-hearted father and mother have thought of us all! A poor, old, faithful slave, that had lived so long in the family! I cannot help thinking that it was hard, cruel, not to say criminal. Your sister was greatly affected at it indeed; and must own, had I known anything of such an intention, would have done anything for the poor fellow rather than he should have been sent off the country: sure I am your compassionate disposition had no hand in it: God rest his soul!"

This was in June 1774. In the same letter, which was probably one of the last that he wrote from Cambridge, he says: "Boston is in a terrible situation, and will be much more so if they do not submit to government before fall; the poor will be most miserably distressed, and the town must be absolutely ruined." How little did the ministerial party understand the spirit of the American colonists!

Mrs. Serjeant, after her husband's decease, obtained from the Crown, in consideration of their sufferings and losses in the rebellion, a pension of £100, and resided at Bath for the remainder of her days. "Her life," says a friend, who furnished several of these particulars, "was one of the most bitter trials. The seven bright years of her husband's happy ministry were followed by days of awful darkness. In one of her letters she says she has passed through great troubles in besieged towns, has been shipwrecked, and has often experienced cold and hunger."

This sad tale is but one instance of the calamities which fell on the Episcopal clergy and their families in those days, for conscience' sake and their loyal adherence to the established government.

IV.

DISPERSION OF THE CONGREGATION.—THE CHURCH
DURING THE WAR.

THE congregation had almost entirely dispersed at the beginning of the war. Perhaps no Church in the country was more completely broken up. Of all the persons who took part in its concerns, including the sixty-eight original subscribers for the building (several of whom however were of Boston) and twenty original purchasers of pews, not a name appears on the records after the Revolution but those of John Pigeon Esq. and Judge Joseph Lee. The former espoused the patriotic side; the latter was a loyalist but, being a quiet man and moderate in his opinions, remained unmolested. He died in 1802, at the great age of ninety-three. Judge Lee occupied the house on the north side of Brattle Street, nearly opposite Lowell Street, now belonging to Mrs. D. Carpenter, his grand-niece.

The residences of some of the other founders of the Church may have a local interest. Major John Vassal lived in the house now occupied by Prof. Longfellow, known as Washington's head-quarters; Colonel Henry Vassal, at the corner of Brattle and Ash Streets, in the mansion now the residence of Samuel Batchelder Esq.; Jonathan Sewall Esq., afterwards a Judge of Admiralty in New Brunswick, in the house at the corner of Brattle and Sparks Streets (previously the residence of Richard Lechmere Esq., who built it) now occupied by John Brewster Esq.; Captain George Ruggles, at the corner of Brattle and Fayerweather Streets, now the resi-

Church. He occupied the house which was built by Mr. Apthorp, and which had been the residence of his father-in-law, John Borland Esq., another original subscriber, who took refuge in Boston and died during the siege. Benj. Faneuil Jr. was included in the act of proscription and banishment. Many of these families were related by blood or marriage. Col. Henry Vassal was a younger brother of Col. John Vassal, father of the Major John Vassal, who was a subscriber for the church. Lechmere, Lee, and John Vassal Sr., married sisters of David Phips; Lieut. Gov. Oliver, John Borland and George Ruggles, married sisters of John Vassal Sr.; John Vassal Jr., the sister of Lieut. Gov. Oliver. Col. Henry Vassal married Penelope Royall. The houses of several of these gentlemen were surrounded and assaulted in the riots of Sept. 1774.

During a part of his ministry Mr. Serjeant occupied the house fronting the Common, which (much enlarged) is now the residence of Mrs. L. Waterhouse; for which he paid a rent of £4. 6s. 8d. a year. Five acres of land belonged to it. The present Rectory adjoins a part of his lot. The house in which he lived at the beginning of the revolutionary troubles, and which was ransacked by the mob, stood on the Observatory grounds, nearly opposite the end of Linnæan Street, but has since been removed to the other side of Garden Street.

Thus the shepherd was driven away, and the flock scattered by the same catastrophe.

A large body of the tumultuous and unorganized provincial forces, which crowded into the environs of Boston after the battle of Lexington, took possession of the church, the colleges and private houses in Cambridge. It is to be hoped that the destruction of the organ of Christ

Church was not an act of mere wanton violence ; though the marks of a bullet shot into the tower are still visible in the wood work. At the time of the battle of Bunker Hill Capt. Chester's company from Wethersfield, Conn., seems to have been quartered in the building.¹ No doubt the window weights and organ pipes were found very convenient to be moulded into bullets ; but the organ was not destroyed solely for that purpose, as pieces of it were about Cambridge for a long time afterwards. Some of them were even picked up in the roads. The injuries done to the building itself must have been considerable, as when it was repaired in 1790 the Church paid upwards of thirty dollars for carpenter's repairs upon the pulpit alone.

General Washington arrived in Cambridge on Sunday, July 2d 1775. On the 10th of July he wrote to the President of the Continental Congress that the army suffered great disadvantages for the want of tents, and that the Colleges and houses in this town were necessarily occupied by the troops. Their barracks for the winter were not completed in the latter part of November, having been delayed by wet weather ; so that it might have been December before the church was vacated. Mrs. Washington arrived in Cambridge on Monday, December 11th. The following extract from a letter of Col. Wm. Palfrey to his wife is given from his Memoir, by Dr. J. G. Palfrey, in Sparks' American Biography.²

"I yesterday, at the request of Mrs. Washington, performed Divine Service at the Church at Cambridge. There was present the General and lady, Mrs. Gates,

¹ Letter of Capt. Chester. Frothingham's *Sege of Boston*, p. 132.

² Vol. VII. New Series. P. 405.

Mrs. Custis and a number of others, and they were pleased to compliment me on my performance. I made a form of prayer instead of the prayer for the King, which was much approved. I gave it to Mrs. Washington at her desire, and did not keep a copy, but will get one and send it to you."

Dr. Palfrey has kindly allowed the original manuscripts to be examined. The letter is dated Tuesday evening, 11 o'clock, 2d January, which would make the service to have been held the day before, *i. e.* Monday, New Year's Day; but it bears some marks of having been written or sketched on Monday, and copied on Tuesday. The word "Last" stands erased before the portion quoted above: so that the service was probably on Sunday, the last day of the year 1775. The prayer alluded to was as follows.

PRAYER.

O Lord our Heavenly Father, high and mighty, King of kings and Lord of lords, who hast made of one blood all the nations upon earth, and whose common bounty is liberally bestowed upon thy unworthy creatures; most heartily we beseech Thee to look down with mercy upon his Majesty George the Third. Open his eyes and enlighten his understanding, that he may pursue the true interest of the people over whom Thou in thy Providence hast placed him. Remove far from him all wicked, corrupt men, and evil counsellors, that his throne may be established in justice and righteousness; and so replenish him with the grace of thy Holy Spirit, that he may incline to thy will and walk in thy way.

Have pity, O most merciful Father, upon the distresses of the inhabitants of this western world. To that

end we humbly pray Thee to bless the Continental Congress. Preside over their councils, and may they be led to such measures as may tend to thy glory, to the advancement of true religion, and to the happiness and prosperity of thy people. We also pray Thee to bless our provincial assemblies, magistrates, and all in subordinate places of power and trust. Be with thy servant the Commander-in-chief of the American forces. Afford him thy presence in all his undertakings; strengthen him that he may vanquish and overcome all his enemies; and grant that we may in due time be restored to the enjoyment of those inestimable blessings we have been deprived of by the devices of cruel and bloodthirsty men, for the sake of thy Son, Jesus Christ our Lord. Amen.

It is more than probable that service was performed in the church on other occasions while the head-quarters of the army were at Cambridge. It is known that after order was established particular attention was paid to divine worship, and that chaplains constantly attended at the camps morning and night to offer prayers. With so large a force in the town, and but one other place of worship, it is scarcely probable that the church, when no longer needed for barracks, would be unemployed for services of some kind on Sunday. There has always been a tradition in Cambridge that General Washington was in the habit of worshipping there; and when the church was repaired in 1825, a pew which he occupied was pointed out by a person who had been present. No written evidence however, other than that already given has been found.

The copy of the prayer requested by Mrs. Washington was probably intended for use on similar occasions, and, as

both armies remained mostly inactive for the remainder of the winter till the evacuation of Boston, there would be more convenient opportunities of holding Divine Service. It is worthy of note that on the day of the service before mentioned, General Washington wrote to the President of the Continental Congress respecting a better provision for chaplains in the army. "I need not point out to you the great utility of gentlemen whose lives and conversation are unexceptionable being employed upon that service." On Sunday, December 3d 1775, he attended public worship in the Parish Church, (Dr. Appleton's,) when the Rev. Abiel Leonard preached to the troops. Sunday, March 17th 1776, a few hours after the enemy retreated from Boston, at the same church, "the Rev. Mr. Leonard preached a sermon in the audience of his Excellency the General and others of distinction, well adapted to the interesting event of the day."¹

¹ N. E. Chron. for March 21st, 1776.

V.

THE CHURCH AFTER THE WAR. — READERS, RECTORS
AND WARDENS.

CHRIST CHURCH was left for many years in a melancholy and desecrated condition, the doors shattered and all the windows broken out, exposed to rain and storms and every sort of depredation, its beauty gone, its sanctuary defiled, the wind howling through its deserted aisles and about its stained and decaying walls; the whole building being a disgrace instead of an ornament to the town. No effort appears to have been made for the renewal of divine worship till the beginning of the year 1790. At that time a subscription, with the following preamble, was commenced for repairing the injuries to the building:

“Whereas the Episcopal Church in Cambridge, (a building not many years since erected, and an elegant piece of Architecture,) has in the course of the late War been much damaged, the Windows being totally destroyed, the Pews, Altar and Pulpit exceedingly injured, and the Organ wholly torn to pieces; and whereas the repairing of the same will render an essential Service, not only to the Episcopal Church in general, but to a number of our Christian Brethren in that town and in its vicinity, who are now destitute of a place and opportunity of worshipping God in a manner most agreeable to them, — Therefore, to aid and assist in so laudable a design, We hereby promise to pay to such person or persons, as shall be duly authorized by the Proprietors of said Church, to

receive and apply the same for the purpose aforesaid, the sums and articles affixed to our several and respective names."

A considerable interest seems to have been taken in its restoration, and many persons not belonging to the church contributed. Several subscribed as "friends" or "good friends;" one as "a friend to mankind;" another as "a friend to music, for the organ;" another "for a friend to Cambridge Church, who is in England, for repairing the organ;" and many mechanics and laborers subscribed amounts to be paid in work.

On the 14th of July 1790 the church was again opened for service, when the Rev. Dr. Parker, Rector of Trinity Church, Boston, preached on Ephesians ii. 19-22. The opening and concluding sentences of the sermon are given from his manuscript.

"It having pleased Almighty God to put it into the hearts of persons well disposed to our holy religion, to undertake and to contribute to the repairs of this building, which near thirty years ago was solemnly set apart for the public worship of God, but for more than fifteen years, by means of the civil commotions which then took place, has been unappropriated for the purposes for which it was erected and suffered to fall into ruin, the design of our present meeting is once more to dedicate and set it apart to the solemn and public worship of Almighty God."

"To conclude, we congratulate you, my friends of this particular church, that after so long a period in which this building has been unoccupied for the purposes to which it was once solemnly dedicated, and suffered to lay in a ruinous state, you now see it, by your labors and the contributions of the pious and well disposed, in such

decent repair and restored to its former beauty. May you be built up together in perfect harmony and perfection with the whole Church of God, and being steadfast in the same faith, joyful through the same hope, and rooted in the same charity, always hold the unity of the spirit in the bond of peace and in righteousness of life. And, while you piously dedicate this material temple to the pure worship of that God who is uncircumscribed by space, whose throne is in heaven and earth his footstool, remember to dedicate to His service those more solemn temples of the Holy Ghost, your souls and bodies, both collectively as a Christian Society, and severally as individuals. 'Know ye not that ye are the temple of God? and that the Spirit of God dwelleth in you?' And by your constant and devout attendance upon God's house, and not, as the manner of some is, forsaking the assembling yourselves together, may you be improved to perfect men in Christ and increased with the increase of God, may you be furnished with all graces and spiritual blessings, that so ye may be fit habitations of God through the Spirit."

The following was the dedicatory prayer then used.

PRAYER.

Transcendently great and glorious Lord God, who art the high and lofty One who inhabitest eternity; before Thee Cherubim and Seraphim veil their faces, and in humble adoration celebrate thine Almighty power, thine infinite wisdom, thy impartial justice, and thine universal beneficence.

Most humbly would we approach the throne of the immortal God, and in the name, in the propitious name of Jesus, thy well-beloved Son, present our supplica-

tions at that seat where thy mercy dwells, for the whole estate of thy Church militant here on earth, the whole congregation of Christians of every name and denomination.

We implore Thee, O Thou great Dispenser of heavenly blessings, to illuminate with the truth of thy doctrine those whom Thou hast appointed to minister in holy things, the Bishops, Priests, and Deacons of thy Church. Pour upon them the continual dew of thy blessing, and grant that they may be faithful and skilful, diligent and successful stewards of thy mysteries.

To thy propitious regards, O Thou Protector of the virtuous and the good, we commend the President of these United States, beseeching Thee that thy wisdom may be his guide, and that thy arm may strengthen him, that he may be enriched with thy heavenly grace, and prospered in all his endeavors to promote the welfare and happiness of the people over whom he presides.

We pray for the Governor of this Commonwealth, and all in authority legislative, executive, and judicial in the general government, and that of this Commonwealth, beseeching Thee so to direct and prosper all their consultations that wisdom and knowledge may be the stability of our times, and the fear of Thee our treasure.

Smile, we beseech Thee, O Thou Father of Lights, upon all seminaries of learning and religious education, particularly the University in this place, upon whose President, Professors, Tutors and Students, we implore thy heavenly benediction, beseeching Thee to enlighten them with thy Spirit and grant them thy blessing.

And we humbly pray Thee, O most gracious God, who art the giver of every good and perfect gift, to grant to all thy people thy heavenly grace, and to behold with an eye of favor this congregation here assembled. Conscious of our own unworthiness, we implore thy mercy, pardon, and acceptance through the merits and mediation of thy well-beloved Son, Jesus Christ; to whose most sacred Name and to the promoting of whose glory and kingdom we dedicate this Church, beseeching Thee to bless all those whose pious munificence and public spirit have assisted in repairing this edifice, which has been heretofore set apart for the solemn purposes of religion and devotion. Grant, we beseech Thee, O Thou who hearest prayer, a favorable answer to the prayers and supplications which shall be offered to Thee in this place, and do for thy servants here abundantly above all they are able to ask or think. May those who shall be here dedicated to God in baptism be steadfastly true to their sacred vows and obligations, and ever remain in the number of thy faithful and elect children; and may those who shall here devote themselves to God in the participation of the holy Eucharist, in a thankful commemoration of the death of Christ, have their souls plentifully nourished thereby, and grow up in holiness and comfort through faith unto eternal salvation. And may the blessings of that covenant, which is in all things well ordered and sure, ever descend upon thy servants and their children who shall continually wait upon Thee in this thy holy mountain, and devoutly worship Thee in this house of prayer.

Finally, we pray that Thou wouldest send forth thy light and thy truth throughout the earth, and build

up thy universal Church in truth, peace and holiness, upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone; and, when our probation here is ended, and we shall be no longer members of the Church Militant here below, may we all be partakers of a glorious resurrection, and of that everlasting inheritance purchased for the Church Triumphant in heaven by the most-precious blood of Jesus Christ, the Saviour and Redeemer of the world. Amen.

The following letter of the same year from Bishop Seabury, of Connecticut, to Jonathan Simpson Jr. Esq., Senior Warden, is interesting in this connection:—

New London, November 23d, 1790.

DEAR SIR,—Your favor of the 16th was duly delivered to me by Mr. Warren. I rejoice greatly that you are again likely to get your congregation collected, and feel myself obliged to you for the pains as well as expense, which, as Mr. Warren informs me, you particularly have been at to get your church repaired and supplied with a constant minister. I pray God to bless you for it and to give you the satisfaction of seeing your pious endeavors to promote His worship and glory succeed to your satisfaction. Mr. Warren has been this day put into Deacon's orders, and I hope and doubt not he will, by his conduct and abilities, prove himself worthy of a higher degree in the Church. Accept my best wishes and believe me to be, with respect and esteem,

Dear Sir, your affectionate and humble servant,

SAMUEL, Bp. Conn.

The Churches in Massachusetts were then under the pastoral charge of Bishop Seabury. The Mr. Warren

alluded to was the Rev. Joseph Warren, of Plymouth; he officiated at Christ Church through the winter, and perhaps till Easter following. At the meeting on Easter Monday 1791, the Rev. Dr. Walter was again invited to the Rectorship and accepted; but having been also chosen Rector of Christ Church, Boston, and there being some misunderstanding with regard to his residing in Cambridge, the arrangement soon terminated. Dr. Walter served conjointly with the Rev. Wm. Montague as assistant, each supplying the Church one half the time, from April to October of that year. In November the Rev. Dr. Parker was requested to take the Church under his care as Rector; to which he consented, not binding himself to any specified portion of his personal services, but only so much as he could conveniently spare from his Church in Boston. Mr. Montague continued to officiate in part for the three following years, and in 1794 the Rectorship was offered him, but there is no record of his having accepted it. Mr. John Pipon and Mr. Joseph Willard Jr., graduates of the University, were employed during the same interval as Readers.

For the next thirty years the Church was almost wholly supplied with lay Readers. At Easter 1796 Mr. Theodore Dehon, afterwards Bishop of South Carolina, was engaged as Reader, and in December 1797 he was succeeded in that capacity by Mr. Wm. Jenks, now the Rev. Dr. Jenks, for many years the revered pastor of the Green Street Congregational Church, Boston. Mr. Jenks officiated for the space of eight years. In 1808 the Church was placed under the charge of the Rev. Asa Eaton D. D., then Rector of Christ Church, Boston, he agreeing to preach once in two months, and to supply the Church for the remainder of the time by a

Reader. This arrangement continued till October 1809. On Christmas day of that year the Rev. Dr. Holmes, Pastor of the First Congregational Parish, at the request of the Wardens, preached a learned and excellent discourse in Christ Church, which was also published at their request.

Mr. Samuel Sewall and Mr. Ralph Sanger were employed as Readers between 1807 and 1811. Mr. Evan M. Johnson, Mr. Walter Cranston, Tutor in the University, Mr. Isaac Boyle, Mr. Jonathan Mayhew Wainwright, Teacher of Elocution and Rhetoric in the University, and Mr. George Otis, all afterwards in Holy Orders, officiated as Readers between 1811 and 1823.

The long-continued inability of the Church to support an ordained minister led in 1820 to the beginning of a fund, as the only probable means of accomplishing that object. Upwards of \$800 were contributed by the ladies of the parish, which amount has since been much increased by accumulation of interest and other additions. A society of students, called the Deipnophagoi, gave \$265.

In June 1824, a committee was appointed by the Convention of the Diocese of Massachusetts to solicit subscriptions for repairing the building, which had again fallen into decay, and was in an unsuitable condition for public worship. An appeal was made to the friends of the Church, strongly urging upon them, amongst other considerations, the importance of providing public worship, according to her ritual, for the large number of Episcopal students attending the University. The committee consisted of the Rev. Samuel Farmer Jarvis D. D., Rev. Asa Eaton D. D., Thomas Perkins, Dudley A. Tyng, Samuel D. Parker, Francis Wilby and James

C. Merrill, Esqrs. Upwards of \$3000 were obtained by their exertions, and in the summer and autumn of 1825 the church was thoroughly repaired. The Corporation of Harvard College headed the subscription with a generous donation of \$300. The other principal contributors to this timely repair, which probably saved the building from utter decay and ruin, were Abraham Biglow Esq., who gave \$500; Hon. William Phillips and Rev. S. F. Jarvis D. D., \$200 each; Hon. Wm. Winthrop, Thomas Lee Esq., Hon. S. P. P. Fay, Gardiner Greene Esq., Rev. Asa Eaton D. D., James Perkins Esq., Dr. John C. Warren and Hon. David Sears, \$100 each.

The Church was again opened for service July 30th 1826, when the Rev. George Otis, M. A., then tutor in the University, preached a Sermon, afterwards printed, on the text, "We have thought of Thy loving kindness, O Lord, in the midst of Thy temple." Ps. xlix. 9. Mr. Otis had been previously chosen Rector. The following excellent letter explains the reason why he could not formally enter upon that relation.

To the Wardens and Vestry and Members of the Episcopal Society in Cambridge:—

GENTLEMEN,—It is with the deepest gratitude that I acknowledge the favor of your late communication of a vote of yours, in which you have thought me worthy of standing in a relation to you, more than any other solemn and affecting, that of Rector of your Church and the Minister of God to your Congregation. Let me assure you that, forgetting every obstacle in my way, I had formed my plans so as to meet your wishes, and have indulged the confident expectation that, leaning on your candor and the Divine protection, I might have the

happiness of contributing something to the revival of this Church, about which so much solicitude has been expressed, and to the diffusion of pure religion as far as my powers might admit.

It is not therefore without extreme pain that I have to announce, that the Corporation of Harvard University declare themselves unwilling to authorize my acceptance of your invitation.

It is my hope and prayer that, notwithstanding this unexpected discouragement, God will remember the house rebuilt to His honor, and that some one of His ministers may be soon appointed to light the fire again on your altar, to lead your devotions, to animate your pious affections, to take a deep interest in your joys and sorrows, to present you the instruction, the warnings and the promises of the Revelation of Jesus Christ, to establish the Church He planted and enlarge the bounds of His Kingdom, so that through this Church many a spirit may be led up to the eternal blessedness, and the place of their worship become the "house of God and the gate of Heaven."

I beg you, Gentlemen, to accept from me assurances of grateful respect.

Your friend and servant,

GEO. OTIS.

Mr. Otis however continued to officiate for the Church, and was virtually its minister till his lamented and untimely death, at the age of thirty-two, February 25th 1828. Distinguished by great purity and refinement of character and a richly cultivated mind, it was his earnest wish to devote his energies to the cause of the blessed Redeemer. Of a delicate frame and organization, he fell a victim to a typhoid fever. In his decease his relatives

lamented a true friend and brother, his flock a faithful pastor, the University a lover of generous learning, and the community a zealous defender of virtue and religion.

At Easter 1829, the Rev. Thomas W. Coit D. D., then of St. Peter's Church, Salem, now of St. Paul's, Troy, N. Y., was elected to the Rectorship, and soon entered upon his duties. After six years service, he resigned his connection with the parish at Easter 1835. In the autumn of that year, the Rev. M. A. D'W. Howe D. D., now of St. Luke's, Philadelphia, was chosen Rector, but did not officiate longer than till the following summer. In the spring of 1837 the Rev. Thomas H. Vail, at present Rector of St. Thomas', Taunton, entered upon the parochial charge, which he resigned at Easter 1839. The Church was then temporarily served by the Rev. Horatio Southgate, afterwards Missionary Bishop in Turkey, now the Rector of the Church of the Advent, Boston; the Rev. George Leeds, now the Rector of St. Peter's Church, Salem; the Rev. John Williams, now the Assistant Bishop of Connecticut, and others. The present Rector began his duties in November 1839.

The number of communicants when Mr. Serjeant commenced his ministry in 1767 was about forty. Seventy years afterwards in 1837 it was the same. It is now about four times that number.

The following gentlemen have held the office of Wardens of Christ Church.

1762.

David Phips,
John Vassal.

1763.

John Vassal,
Robert Temple.

1764 – 1765.

Robert Temple,
Richard Lechmere.

1766.

David Phips,
Thomas Oliver.

1767 – 1770.

Thomas Oliver,
John Vassal.

1771.

John Vassal,
Ezekiel Lewis.

1772.

Ezekiel Lewis,
John Fenton.

1773.

Joseph Lee,
Jonathan Sewall.

1774.

David Phips,
John Pigeon.

1791 – 1795.

Jonathan Simpson,
Nathaniel Bethune.

1796 – 1799.

John T. Apthorp,
Andrew Craigie.

1800.

S. W. Pomeroy,
Abraham Biglow.

1801.

Abraham Biglow,
Richard Richardson.

1802 – 1803.

Richard Richardson,
Jonathan Bird.

1804 – 1809.

William Winthrop,
Ebenezer Stedman.

1810 – 1813.

William Winthrop,
Abraham Biglow.

1814 – 1815.

Abraham Biglow,
S. P. P. Fay.

1816 – 1819.

Abraham Biglow,
William D. Peck.

1820.
Abraham Biglow,
J. F. Dana.

1821 – 1825.
Abraham Biglow,
Jonathan Hearsey.

1826 – 1828.
Abraham Biglow,
S. P. P. Fay.

1829 – 1832.
Joseph Foster,
Abraham Biglow.

1833 – 1835.
Joseph Foster,
S. P. P. Fay.

1836 – 1840.
S. P. P. Fay,
Isaac Lum.

1841.
Charles C. Foster,
James Greenleaf.

1842.
James Greenleaf,
Isaac Lum.

1843.
Isaac Lum,
Luther Foote.

1844.
C. Gayton Pickman,
Charles Chase.

1845 – 1846.
C. Gayton Pickman,
William E. Carter.

1847 – 1851.
William C. Bond,
William E. Carter.

1852.
George P. Bond,
John M. Batchelder.

1853 – 1858.
George P. Bond,
Charles F. Foster.

VI.

BENEFACCTIONS, ETC.

It has been often stated that the frame and materials of the building were brought from England, an impression which prevails with regard to several of the older Churches in this country, but in this case it is undoubtedly incorrect. A few large stones of the foundation may have come from Quebec as the ballast of a vessel.

The picture, to which the size of the chancel was to be accommodated, as appears by the Treasurer's accounts, was brought from Rhode Island, but probably was never placed. In 1768 a Committee of the Proprietors was chosen to wait on Mr. John Apthorp to thank him for his offer of an altar piece. No traces of either have been found. Mr. Apthorp and his lady were afterwards lost at sea on the passage from New York to North Carolina; which afflictive event may have prevented the carrying out of his liberal design. His son Col. John Trecothick Apthorp, then a minor, was left behind, and was Warden in 1796.

When the Church was repaired in 1825 there were four windows in the chancel end; two within the chancel itself and one on either side; all which were removed at that time. In renewing the outside covering of the chancel, the frame of a fifth window (a Venetian, with side lights) was discovered, it is said, in the middle of the apse. Whether this was originally designed as the only

window of the chancel, and the two nearer the sides of the semicircle were substituted for it, in order to make room for the picture, or whether all three were in the original plan, as they still are in the chancel of the King's Chapel, Boston, must be left to conjecture.

The tablets now in the Church were taken out of the old Trinity Church in Boston, when that building was demolished in 1828.

The Organ, which was a fine one made by Snetzler of London, a German artist, the best organ-maker of the day, was procured for the Church through the liberality and exertions of Mr. Apthorp's brother-in-law, Barlow Trecothick Esq., Alderman and afterwards Lord Mayor of London. Mr. Apthorp preached at the opening of it on Tuesday, Aug. 21st 1764, a learned Sermon, "Of Sacred Poetry and Musick," which he afterwards published with a dedication "to the Hon. John Temple Esq., His Majesty's Lieut. Governor of the Province of New Hampshire, a benefactor to the Church at Cambridge, and a friend of the author." The prayer offered on the occasion concludes thus :

"To this congregation give thy heavenly grace, that we may obtain acceptance with Thee through Jesus Christ, and may walk worthy of the high vocation wherewith we are called, that, harmonizing our minds to peace and love, we may continue united in one body under Christ our Head, in faith and charity, in worship and government. Be propitious to this and all our sincere endeavors to offer Thee our praise and honor, and grant that in the use of all outward means of devotion for the advancement of thy worship, we may always consider the end, and to our external homage may unite our inmost

affections and all the powers of our souls to adore and celebrate Thee, that in all our words, works and thoughts we may glorify thy Holy name, and finally by thy mercy obtain everlasting life through Jesus Christ our Lord. Amen."

The injuries done to the Organ in the revolutionary war were repaired after the Church was opened in 1790, but only a portion of the stops which had been taken away were replaced. In 1844 it was removed and a new one substituted, for which the Church are indebted to the munificence of C. Gayton Pickman Esq., then Senior Warden.

The Bell was the gift of Captain Edward Cahill, of London. It was recast (perhaps with reduced weight) in 1831, and bears the inscription:

ECCLESIAE PRIMAE EPISCOPALI
CANTABRIGIAE IN NOV. ANGLIA
ME LIBERE DONAVIT
EDVARDUS CAHILL
MDCCLX.

The belfry was not finished till 1766, if, as is supposed, an entry in the Wardens' accounts of £29. 15s. 5d. paid for "finishing the Tinkett," and £3. paid "for painting the Tinkett," refer to that part of the structure.

In 1855 the following Circular was issued for obtaining a Chime of bells.

CAMBRIDGE, MASSACHUSETTS,
December, A. D. 1855.

The undersigned, graduates of Harvard College, and now residents in Old Cambridge, have, with the appro-

bation of the Wardens and Vestry of Christ Church, associated themselves as Trustees, for the purpose of procuring a CHIME OF BELLS, to be placed in the tower of that Church, as a gift from such students of the College, past or present, as are bound by any ties of memory or of faith, to that ancient place of worship. For this purpose we appeal to all graduates and undergraduates, who wish well to the College, in the sense of her motto, "*Christo et Ecclesiae*."

To those who hold to and love the faith of the "Protestant Episcopal Church," this appeal is made with the most confidence, and to them it will be a joy to know that this Parish has prospered greatly, side by side with the College. We desire to add a new attraction to the Church, in sympathy with the College. If a Chime is procured, we shall make such arrangements with the Parish, as will make their glad tones familiar sounds within the College walls, not only at Christmas, Easter and on other Holy-days, but also upon the notable days in the College Calendar.

The moneys received by us, in response to this Circular, will be deposited in Savings Banks, or otherwise as safely kept, until the fund shall amount to about three thousand dollars, when we shall proceed with our work, and cause a Chime to be cast, with proper inscriptions, and hung in the Church tower, which already contains a room well adapted to this use. We hope that there may be so prompt and full a response to this Circular, as to enable us to have a Chime hung in place by next Easter.

All persons interested in the object are invited to aid in accomplishing it, though not themselves connected with the College; especially such other persons as would like to make donations in the right or in memory of any

graduate or student, in whom the donor may be, or have been interested. The appeal is made also to persons connected with the higher schools in the University, and to those who have received honorary degrees, or degrees *ad eundem* from the University.

Donations for the "Harvard Chime" for Christ Church may be sent either to the Rector, the Rev. Nicholas Hoppin, or to either of the subscribers, whose business address is at Boston.

FRANCIS L. BATCHELDER, Class of 1844.

HENRY M. PARKER, Class of 1839.

RICHARD H. DANA, Jr., Class of 1837.

Gentlemen who favor this project are requested to make it as widely known as possible. Copies of this Circular can be obtained on application to the Trustees above named.

Several hundred dollars have already been subscribed for this object, beside the promise from one source of the largest bell. The list is still open for the graduates of Harvard, who have worshipped at Christ Church, and others to contribute. Shall not the one hundredth anniversary of the Church, soon to occur, be welcomed with an inspiring peal?

Among the benefactions of the Venerable Society for the Propagation of the Gospel in Foreign Parts was the gift of a valuable Library, consisting of standard works of Theology for the use of the missionary at Cambridge; a thoughtful provision for the greater efficiency of their Churches, which the Society never omitted. The Library of the Cambridge mission was gathered together after the pillage of Mr. Serjeant's house, and having been

preserved through the war by the Rev. Dr. Parker of Boston, was transferred by him after the peace, with the sanction of the Society, to the Rev. Mr. Wiswall, who had been the missionary at Falmouth, (Portland,) when that town was burnt by a British fleet in 1775, and had removed to the Provinces.

A service of plate for the altar was loaned by his Excellency Governor Bernard, which the vestry in 1770 refused to purchase of him, and it was probably returned. The Royal Governors received from the Crown on their appointment Communion Plate and ornaments of a Church, to be appropriated at their discretion. In 1772 his Excellency Governor Thomas Hutchinson gave a silver flagon and covered cup, now in use, which bear the following inscription :

THE GIFT OF
K. WILLIAM AND Q. MARY
TO YE REVD. SAMLL. MYLES
FOR Y' USE OF
THEIR MAJESTIES' CHAPPELL IN N. ENGLAND
MDCXCIV.

This was the King's Chapel in Boston. Governor Hutchinson had received from King George III. in 1772, a service of plate and pulpit furniture, which he presented to the Chapel,¹ taking in exchange the old communion service, part of which he gave, through the Rev. Dr. Caner, to the Cambridge Church, and the same to the Church at Newburyport. In 1787 this plate, then in the hands of the Rev. Dr. Parker of Boston for safe keeping, was claimed by Dr. Thomas Bulfinch,

¹ Greenwood's Hist. K. Ch. p. 161.

Warden, as the property of the King's Chapel. The Rev. Dr. Caner had carried away, at the evacuation of Boston in 1776, all the plate and other valuables belonging to the Chapel, and they were afterwards disposed of in the Provinces by the Society for the Propagation of the Gospel. The following correspondence relating to this matter and to the Cambridge Missionary Library, has been preserved.

Extract from a letter of the Rev. William Morice D. D., Secretary of the Society for the Propagation of the Gospel, to the Rev. Samuel Parker D. D., Rector of Trinity Church, Boston, dated Hatton Garden, Oct. 23 1786.

"The Society have thought proper upon the statement of the facts by you respecting the gift and appropriation of the Church Plate of Cambridge, not to trouble themselves any further about it, but to leave it to your own discretion to act in that matter as you shall think proper.

"They are obliged to you for your care in transmitting the library to Mr. Wiswall. The libraries given by the Society were in all cases designed for the use of the missionary, and therefore transmitted down from one missionary to another. As that is no longer the case, there could be no impropriety in transferring it to another place where the Society have a mission; for the property was the Society's, who purchased the books. The library, as appears by their books, was given by the Society to Mr. Apthorp, and left by him to his successor; what part was added I know nothing about. I am sure Dr. Apthorp can have no objection to the present application of it.

"I shall be at all times glad to hear from you, and

should be obliged if you would send me a copy of every of the liturgies which have been printed in the States since their separation."

Extract from a letter of Dr. William Morice, Secretary of the Society, to the Rev. Dr. Parker, dated July 17th 1787.

"Dr. Apthorp's account of the Church plate of Cambridge seems to correspond with yours in a former letter. He says that when he was missionary Governor Bernard gave one flaggon and one cup of silver and some rich crimson damask for the Table. Which, he adds, was not given with so good a grace as it ought to have been, the Governor intimating that he considered it as his property, and that he should *lend* it to the Church; but no farther mention being made of returning it, they always considered it as a gift. Dr. Apthorp's mother gave a silver dish for baptisms, and Dr. Caner sent two flaggons of old plate from the Chapel. He concludes that he always considered the books, plate, ornaments and organ, as the unalienable property of the Church at Cambridge, and he should suppose they are now to be applied by the directions of the Society.

"This is Dr. Apthorp's opinion in his own words. Where the right is, I pretend not to say. This I think, Mr. Serjeant (his estate) can have no claim upon it, for what has Church plate to do with any debts between him and his people? The Chapel can have no right, for it was given to Cambridge Church in consideration that new plate had been given to the King's Chapel. It therefore belongs to Cambridge Church upon the supposition that a Church of England minister officiates there. As that is not the case, I should think the Society might demand

it, in order to give it to some other Church in the King's remaining Provinces; which they have done with Dr. Caner's."

The last payment on account of Mr. Serjeant's salary was made in October 1774. There was nothing then due to him from the Church for his services up to that date. The civil commotions which followed sufficiently account for the arrearage afterwards.

THE REV. DR. PARKER TO THOMAS BULFINCH, M. D.

"Mr. Parker's compliments wait on Dr. Bulfinch: begs the favor of him to return by the bearer the plate belonging to the Church at Cambridge, for which Mr. Parker is accountable both to Mrs. S.¹ and the people of Cambridge Church. To convince the Wardens of the Chapel that said plate is the unalienable property of Cambridge Church, the following extract of a letter from Dr. Morice, Secretary of the Society for the Propagation of the Gospel, to Mr. P. dated July 17th 1787, is transcribed. 'Dr. Apthorp says that when he was missionary,' &c.

"If any further evidence is necessary, Mr. Deblois, who was a Warden of the Chapel at that time, will confirm this. Still, if the Wardens of the Chapel think they have any right to this plate, Mr. P. has no objections to their attaching it in his hands, when they have returned it, and let the right be tried in the law.

"BOSTON, Nov. 30th, 1787."

DR. BULFINCH TO REV. DR. PARKER.

"Dr. Bulfinch presents his compliments to the Rev. Mr. Parker: returns him all the plate which he borrowed

¹ Mrs. Serjeant, then a widow in England.

of him according to his promise at the time of borrowing it; wishes Mr. Parker to look at the arms and inscription on the flagon; by which it appears to be the unalienable property of the Chapel, not liable to the disposal of Dr. Caner or any other person, without a regular recorded vote of the Church so authorizing him, which appears never to have been passed. Can Mr. Parker conceive that the plate belonging to Trinity Church is on any account at his disposal without the express consent of the Church? But, even admitting that Dr. Caner had such a power, and afterwards clandestinely carried off all the plate belonging to the Chapel, ought not that piece in equity to be returned which Dr. Apthorp says was only sent to the Church at Cambridge, and which we say was only lent? It is the opinion of some of the old proprietors of the Chapel, that Dr. Apthorp is mistaken respecting Governor Bernard's plate being given at all, and that in fact it was not given, but used in his own family. Dr. Bulfinch assures Mr. Parker that no part of this plate was used at the Communion *yesterday*, as the Church was very cheerfully supplied for that purpose by the Rev. Mr. Eckley.

“MONDAY, December 3d 1787.”

The confusion in these statements evidently arose from Dr. Apthorp's supposing the plate in the hands of Dr. Parker to be the same which was loaned by Gov. Bernard to the Cambridge Church; that service having been claimed and returned after Dr. Apthorp left the country. That the account before given is the true one, appears not only from the records of Christ Church, but from the following extract from a letter of Mr. Serjeant, dated Cambridge, October 7th 1772.

"Gov. Hutchinson has made us a present of a silver flagon and cup with cover, and given the same to Newberry Church. Bass, I imagine, will not be a little proud of it."

This was the Rev. Edward Bass, then Rector of St. Paul's, Newbury, afterwards Bishop of Massachusetts.

What was done with "the two flaggons of old plate from the Chapel," sent by Dr. Caner in Mr. Apthorp's time, does not appear. They are not mentioned in a list of benefactions on the Records in Mr. Apthorp's handwriting, and may have been returned when Gov. Bernard loaned his set.

Mrs. Grizzel Apthorp, the mother of Dr. Apthorp, gave a handsome Christening basin of silver, the inscription upon which bears marks of the son's classic pen.

ECCLESIAE CHRISTI
CANTABRIGIAE IN NOVA ANGLIA
ANATHEMA¹ CONSECRAVIT
D^{NA} APTHORP
MDCCLXI.

Mrs. Mary Faneuil, probably the wife of Benjamin Faneuil Sr. Esq., gave a large folio Bible for the Reading Desk, and the Hon. Thomas Lechmere two large folio Service Books. Mrs. Anne Wheelwright, the sister of Mr. Apthorp, gave a cloth and six napkins for the Communion Table. His Excellency Gov. General Shirley gave the damask for the Communion Table, Chancel and Pulpit; and Nicholas Lechmere Esq. the damask for the Wardens' Seats. In 1791 Mrs. Mary Bethune gave a Silver Server for the Communion offerings, and a large Damask Table Cloth and two napkins for the

¹ Deo dicatum donarium.

Altar ; and the King's Chapel, Boston, two folio Prayer Books. An additional cup and cover of silver were since procured by the subscription of several individuals.

In 1838 the Ladies of the Parish, assisted by others friendly to the object, raised by a Fair nearly \$750, which was laid out in repairs of the building and improvement of the Church grounds.

In 1840, upon the recommendation of the Convention of the Diocese, a subscription was commenced for the more sufficient and permanent support of the minister of Christ Church ; by which nearly \$1400 was obtained ; which sum, with other money appropriated by the Parish, was invested in the present Rectory. The principal subscribers were the Hon. Samuel D. Parker, \$300 ; Hon. David Sears, \$200 ; Hon. William Appleton, John C. Warren, M. D., Henry Codman Esq., and Edward Tuckerman Esq., \$100 each.

A handsome stone Font was presented by the Ladies of the Parish at Christmas 1856.

Among the friends of the Church in times past, in addition to Jonathan Simpson Esq., whose pious exertions for rescuing the Church from destruction have been already noticed, the Hon. William Winthrop, Abraham Biglow Esq., and the Hon. Samuel Phillips Prescott Fay, should be remembered for their long continued services and attention to its interests. Mr. Winthrop was Warden for ten years, Mr. Biglow twenty-six, and Judge Fay thirteen. Mr. Winthrop remembered the Church in his will, and bequeathed to it about seven acres of land. James E. Sheafe Esq. of Portsmouth, N. H., in 1831, and Joseph Foster Esq. in 1836, gave each a legacy of \$200. Miss Mary Pearse in 1838, and Miss Sarah C. Lowell in 1851, left legacies of \$100 each.

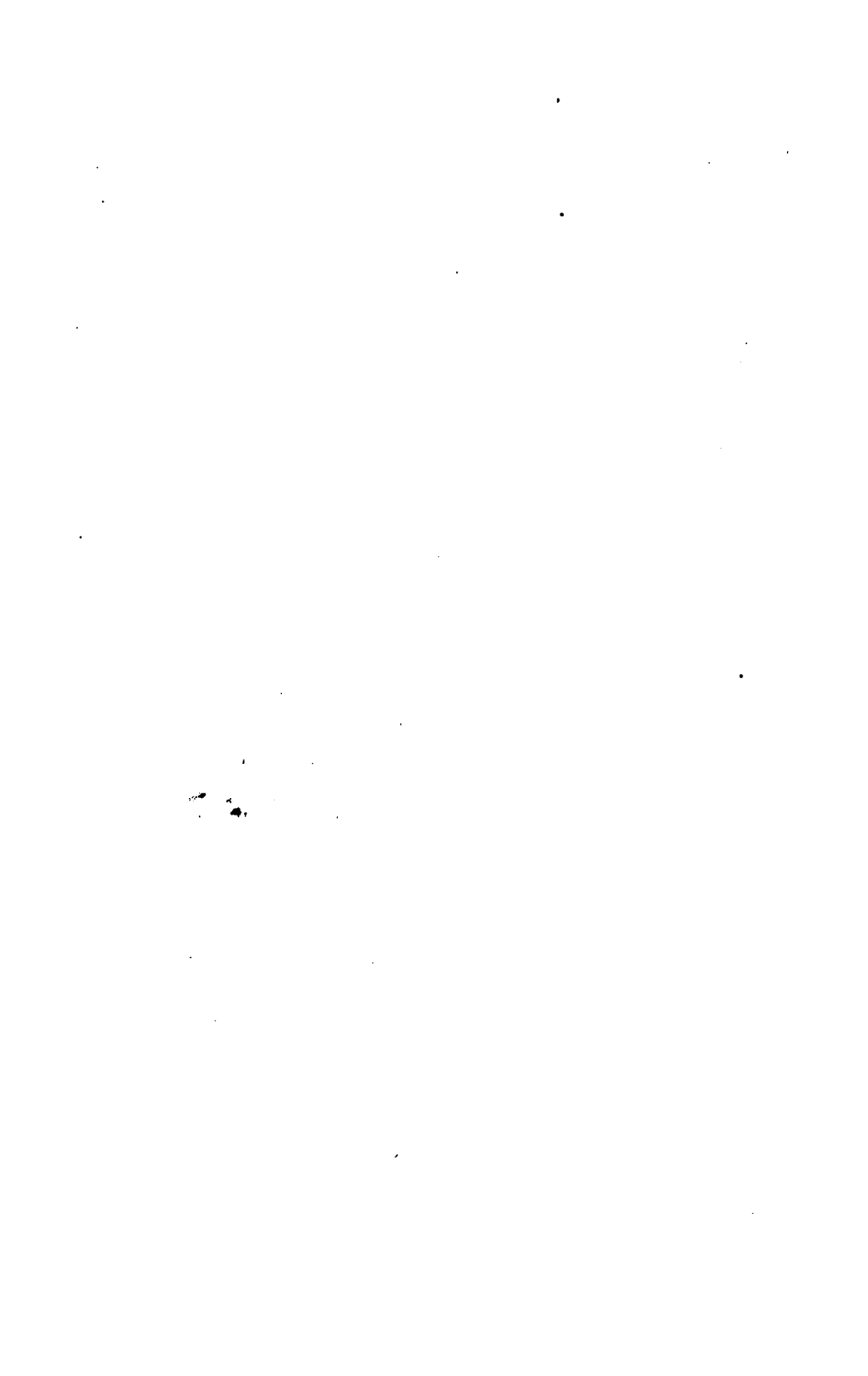
Many other gifts and benefactions, separately smaller, but considerable in the aggregate, and, when they were given, very seasonable and serviceable, have been received by the Church from its friends at different periods, betokening the interest which was felt in its prosperity, not only as a Parish Church, but as a Chapel for the students sent to the University from families belonging to our Communion in all parts of the country. The number of these has usually been about one seventh of the whole number of the undergraduates, besides many connected with the other departments of the University.

The late alteration was commenced about the middle of August 1857, and completed in November, during the absence of the Rector; services in the meanwhile were held in the Lyceum Hall, chiefly by the Rev. D. Gordon Estes. Twenty-three feet, or two inter-columnar spaces, were added to the length of the building. Except in the proportions, the interior was made to conform more closely to the original plan. When the Church was built the Pulpit and Desk stood near the first column, on the southerly side, in front of the Chancel, and the former had a sounding board above it, handsomely ornamented, which was afterwards placed in the Rev. Dr. Homer's Church in Newton. In the repairs of 1825 the carved capitals were added to the columns, which had been left unfinished, the Pulpit was removed to the south and the Desk to the north corner of the Chancel, within the rails, and the two double rows of square pews in the nave were changed into two single rows of long pews, those of the side aisles remaining of the original form. The last also were subsequently altered with a view to greater economy of room, and in 1854 the whole Church was re-arranged

with open seats with the same view, making a considerable addition to the accommodations for worshippers. The number of pews was originally forty-four ; it is now one hundred, of about the same average capacity, the alleys having been somewhat narrowed and the vacant spaces filled up. The Pulpit is now restored very nearly to its first position, and the Desk being also brought forward, the Chancel is again left clear for the proper Altar Services.

Such is an imperfect sketch of the history of Christ Church, Cambridge. Begun under highly favorable circumstances, with every promise of the most flourishing success, yet speedily checked in its prosperity ; built by a band of gentlemen whose very names and families have almost entirely disappeared from amongst us, of whom indeed little remains in Cambridge but their estates, their Church, and their fame for loyalty and honor ; twice in a deserted and ruinous condition, yet through the good Providence of God happily restored, and the offering of prayer and praise renewed at its altar ; carefully watched over and preserved by a little company of Christians, to whom the Liturgy and order of the Church were dear ; gradually increasing in the number of its worshippers, and now considerably strengthened and enlarged ; long may it stand as a monument of the past, and serve for the furtherance of pure religion and the immortal interests of truth and peace, to the glory of the Redeemer, whose name it bears !

IN
CHRISTIANÆ FIDEI ET CHARITATIS
INCREMENTUM.





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